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ART. XXVIII.—RESTITUTION OF ALL THINGS.

By these words is indicated a period and a condition, which occupies a prominent place in Revelation, and which always has been, and should ever be, dear to the hearts and hopes of Christians of this period. "God hath spoken" oracularly, "by the mouth of all his holy prophets, which have been since the world began." Were there no other reason to urge us to an investigation of this future state of "all things," the fact that it forms the great burden of prophecy in all ages, would of itself, be sufficient. Whatever God hath spoken, deserves to be studied with diligence and prayer. But, especially, we should study profoundly and prayerfully what "he hath spoken," in so many different ways, and by so many different instruments, "by the mouth of *all* his holy prophets," men of the most exalted piety and profoundest wisdom—men admitted to the secrets of God, and his commissioned organs of communication to his creatures, in every age, "since the world began," till these extraordinary channels of revelation were closed. Surely a theme which occupies so large a portion of Revelation, should also legitimately occupy a large

place in the thoughts and anticipations of God's people. There is a glorious vision, similar in its general outlines, which seemed always to be before the eyes of ancient seers, when by Divine illumination they passed from the sphere of the present and visible, into the region of the invisible and the spiritual. Individual peculiarities arising from idiosyncrasies of mind, or different points of vision, may be detected in all the prophets, but no one familiar with the glorious scenery of the world of prophecy, can fail to observe that one and the same great panorama was before them. *Invisibilia neque mutant, nec decipiunt*: Eternal realities do not vary with fleeting centuries. Things seen and temporal only, are subject to change.

Surely, also, what God hath thus spoken, "at sundry times and in divers manners," it is his will that we should understand, as well as study, at least, so far as correct apprehensions are connected with full development of Christian character and the more perfect performance of duty. God "hath made known to us the mystery of his will, according to the good pleasure he hath purposed in himself," not to gratify our fancies or stimulate our curiosity merely, but that thereby "the man of God may be perfect, thoroughly furnished unto every good work," yea, brought to the "measure of the stature of the fullness of Christ."

With these convictions, let us explore, under the guidance of the spirit of Revelation, "*the times of the restitution of all things.*"

"Restitution," in the original, is an exceedingly expressive word, its full meaning being, the restoration to its original state, of any thing which has been marred, thrown down or perverted. This application of the word to "all things," conveys by evident implication, a terrible truth, which ought to be distinctly kept in view in all our investigations, viz: that there has been an universal marring, degradation and perversion. Without this assumption, Revelation is an enigma, and restoration has no meaning. "All things," as God made them, were "very good;" not only good in themselves, but in their mutual relations and connexions. Nature, as we usually denominate the external circumstances of man, sea, earth and sky, harmonized with man, and man with nature. Like different, but accordant parts, of some glorious

choral symphony, the work of a master mind, man and nature together, constituted the actualization of one great idea of the infinite mind. But "sin entered the world, and death by sin, and so death passed on all men, because all have sinned," and derangement, degradation and disorder in "all things," for sin always and everywhere produces confusion, disorder and wretchedness. Man still remains, and so does nature, but the original glory and, especially, the original harmony is gone—the beautiful ideal exists no longer. This fact of derangement and perversion, is not only testified explicitly in God's word, and made the basis of the whole scheme of restitution, but it is attested also by history and observation, ocular demonstration and awful experience, in every age. All the powers of man's nature have been implicated in the disorder introduced by sin. It has touched and tainted his understanding, his conscience, his affections, and his active energies: he feels its perverting influence in his religious instincts, his capacities for science and art, society and government. From the deteriorating influence of sin on the intellectual faculties of man, we find error in a thousand forms and in every age, and in reference to every subject. Everlasting truth is objectively and immutably the same, but the rays of truth, as they come from "the Father of lights, with whom is no variableness or shadow of turning," fall on mental optics, humid with prejudice, distorted by interest, or blinded by passion, and instead of "truth in the inward parts," the beautiful and blessed correlative of the objective reality, there is error in Protean forms and almost numberless varieties. From the perversion of man's religious instincts, we find a prolific growth in every period of Idolatry, Superstition, and Persecution. The pages of human history, devoted to the vagaries of the human conscience, the wild, fantastic freaks of conscientious wickedness, are among the saddest demonstrations of the perverting influence of sin on the nature of man. Science also, in its investigations and applications, owing to the influence of sin, has seldom or never been ancillary to piety as it was designed to be, in the original structure of "all things." In the world of science, He "for whom, and by whom, and to whom, are all things," is not "all in all," and consequently the key-note that would keep everything harmoni-

ous, is wanting. "The princes of this world," in prosecuting their researches, have often perverted genius, the most glorious gift of God to self-deification. They have wandered amidst the immense and magnificent building, till they have forgotten the Builder. "Star-eyed science" has gone to the verge of creation to bring back "tidings of despair." The various departments of art—poetry, painting, sculpture, architecture—constitute a glorious theatre for man's noblest powers, in the exercise of which he is permitted most to resemble the Creator. In all these, however, we perceive the perturbing and perverting influence of sin, the awful source of all confusion. In artistic efforts, the governing idea, which would give symmetry and perfection, to a greater or less extent, has been lost. God has been dethroned; the infinitely little, instead of the infinitely great, has been made central. The master spirit of evil, envious of all that would glorify God and elevate man, has too often guided the pen, the pencil and the chisel. In the same way, man's power of organization, as manifested in civil, social and ecclesiastical structures in every age, give sad evidence of the same fact. Government, in every age, even the best forms of it, is but an illustration and acknowledgement of imperfection and disorder. It can modify mischief, restrain rampant passion, reconcile, to some extent, conflicting interests, and *play off* one set of passions against another. It displays great ingenuity in arresting and keeping in check the destructive tendencies and elements of human nature. But, after all, it is not, it never has been, and if left in man's hands alone, it seems never likely to be "very good," as God originally made "all things" and doubtless purposed them to be in their actual working. Society, in the same way, viewed as the result of man's powers of construction, has in every age, and in none more than our own, given evidence of wrong and disorder. It favors the few and degrades the many; arrays different elements of the social fabric in fierce hostility, or concealed, but not less fearful jealousy against each other. The social machinery, however perfect in theory, works badly in fact, and though the best powers of man have been expended in mending and remodeling, it still seems radically defective, manifesting friction in almost every part. At this advanced period in the experiment of recon-



ciling the antagonisms of society, except where the persuasive power of Christianity has rectified its evils, notwithstanding all the theories invented and labor expended, society still very much resembles Bunyan's Slough of Despond. Civilization, without the influence of Christianity, brings so many new diseases, vices and luxuries, as almost to counterbalance its advantages. And then what jarring and collision does the history of the race exhibit in the attempt to adjust the relative jurisdiction of the church and state—to settle the proper centre of unity, to ascertain and carry out practically God's *beneplacitum*, in regard to the controlling power, the righteous earthly vicegerency of the only acknowledged sovereign.

"All things," the human understanding, the human conscience, human passions, science, art, society, government, have manifested the marring, perverting, degrading influence of the apostacy, and therefore need restitution—putting back to their original position. And not only so, but "the whole creation also," is implicated mysteriously in man's sin and participates in the disorders it has introduced, and as really needs restitution. However philosophy or theology may attempt to explain the fact, or atheism and irreligion ridicule the assertion, it is true that "the whole creation groaneth and travaileth in pain together," in full sympathy with fallen man, "even until now." It has "been subjected to vanity," brought into a state altogether abnormal, does not accomplish its original design, "not willingly" or by any fault of its own, "but by reason of him that subjected the same," either Satan by his successful wiles, or man by his sin. Man, who was designed to be, in the original idea and ultimate purpose of the great designer, the lord and glory and crown of the creation, disordered and degraded it with himself when he fell. A touch of God's punitive finger turned the earth from its Paradisaical to its present state, and the restitution of all things cannot be complete till the creation itself is "delivered" by the same power "from the bondage of corruption," and made participant "in the glorious liberty of the sons of God."

Now, granting what is thus implied in the meaning of the word, that "all things" have been marred and perverted, and need restitution, and that God's ultimate purpose embraces "the

restitution of all things," it is pertinent and exceedingly interesting to inquire, to what condition will "all things" be restored? The most natural and easy reply, unless there is something contradictory or impossible in the idea, would be, "all things" will be brought back to their original state, with only such abatements and exceptions as grow necessarily out of the long continued previous existence of perversion and degradation. "All things" are to be set right, and made to subserve the end originally designed in their creation and long continuance. The original harmony is to be reproduced; the beauty which evoked the song of the sons of God, and the shout of the morning stars, is to be made visible; after the terrible episode of perversion, stretching from Paradise to the times of restitution, there is to be an actualization of the original idea of the infinite mind, obvious to principalities and powers in heavenly places, and to the everlasting confusion of the gloomy author of this long protracted period of mystery and darkness. The strict meaning of the phrase itself, selected by infinite wisdom, would guide us to this conclusion. "The times of the restitution of all things," indicates a period, in the general, when the disorder, degradation and perversion occasioned by sin, in all the various particulars specified, in man and nature and their mutual relations, will be rectified, and the original wisdom of the infinite Creator will be vindicated, and the archetypal idea of his mind, blurred and clouded by the adversary, will shine forth to the joy of the higher order of intelligences.

To recur for a moment to the specifications already given, in "the times of the restitution of all things," Error, in all its Protean shapes, the result of the perversions of the human understanding, will be replaced by "truth in the inward parts." The human mind will be in beautiful correlation to objective truth, "like the cope of heaven imaged in a dew-drop." Superstition, Idolatry, and the spirit of Persecution, whose vast structures have been linked with governments and guarded by power apparently invincible, arising from the perversions of man's conscience and religious instincts, shall pass away. Science, in all its departments and applications, shall be sanctified by the uses which it is made to subserve. Art, redeemed from its prostitutions, and

no longer under the guidance of the genius of evil, or viewed with jealousy by the children of light, as necessarily Satanic and essentially selfish, will be consecrated to its true and glorious purpose—the honor of God and the perfect development of man. The secret of social evils will be discovered and removed, and the ideal beauty of society which exists in heaven, where the will of God is done perfectly and universally, will be seen even on earth. Government, in church and state, and in their mutual relations, will be conformed to the everlasting principles of God's word, and accomplish God's original intention, his own glory, and man's true happiness. Man's physical structure will undergo great changes, adapting him to this new state of things. "The days of God's people, shall be like the days of a tree." "His elect shall long enjoy the work of their hands." "A child shall die an hundred years old," and so short a period of earthly existence, shall be a curse compared with the usual longevity enjoyed.

It will be a period, moreover, marked by most striking changes in individual human character, and in all human institutions and practices. The "lion," in human form and power over others, "shall be turned into the lamb." "The tiger" in ferocity, "shall eat straw like an ox." Men as poisonous and pestiferous in their social and moral influence as "the asp," and bewitching to evil as "the basilisk," shall become innoxious even to the simple and credulous. "The child shall play," fearlessly and harmlessly, with "the hole of the asp," "and put his hand," without peril of pollution, "on the cocatrice' den." Without designing to deny that great literal changes may not occur in verification of these predictions, surely they are designed also to adumbrate intellectual and moral changes in human beings. Men whose fury broke through all restraints of law, and despised all penal sanctions, shall then become so docile "that a little child shall lead them."

Then also, either by the progressive perfection of science and art in their bearings on the appliances of human comfort, or by man's increased control over the elements that surround him and occasion his inconveniences, or, possibly, by some direct interposition of Heaven, like that which made earth prolific of briers and thorns after the apostacy, "the creature itself shall be delivered from the bondage of corruption," and made accordant with

that "manifestation of the sons of God," towards which its "earnest expectation" in every antecedent age has been directed.

It is a period, more particularly, when "God manifest in the flesh," our Lord Jesus Christ, by whom and for whom "all things" were created and are sustained, who built them originally as a theatre for his glory, and who purposes not to be defeated by the perversions introduced and perpetuated by the great adversary, when perfect humanity, allied to Divinity, the perfection of Beauty, shall have the right place in human affairs, personal scientific, artistic, social and civil, as well as directly religious. The only right position for such a Person is, "all in all." "He shall reign from sea to sea, and from the river to the ends of the earth." "His law shall go forth from Zion and judge," adjust all international differences, "among the nations of the earth." "Nations shall learn and practice war no more," when "the Lord is Lawgiver, Judge and King." "Every knee shall bow and every tongue confess that He is Lord to the glory of God the Father;" all men, of all nations, shall "do all things, whether they eat or drink, and whatsoever they do," in his name; all that man is, all that man possesses, and all that he can become, under these propitious influences, intellectually, socially and morally, will be gladly devoted to the praise of Him who allied himself to our humanity to purchase the privilege in that nature of being "Head over all things." "Things in heaven and things in earth" shall be gathered together in one, in blessed harmony under this head. The elder born of creation, shall gladly come into that subordination to humanity, against which "the arch-angel ruined," originally rebelled. The religious differences of earth, shall all be reconciled in a glorious unity, of which the ancient reconciliation of Jew and Gentile, was but a type, and the Mediator have a dominion in the universe, of which the supremacy of the first Adam in this little earth, was a symbol. Then will be seen the consummation of the original compact, in view of which, he said: "Lo, I come to do thy will, oh God!" and the realization of that unutterable "joy that was set before him," as the ultimate result of his incarnation, and agency, and victory. "All things shall be put under him," "whether they be things in heaven, or things on earth, or things under the earth." Not only



shall all the wheels of nature move at his bidding and result in his glory, and the armies of angels be "ministers to do his pleasure," but also the complicated machinery of the social and civil structures of the earth, the results of human science, the glories of human art, the treasures of human genius, the powers and passions of the human soul, fearful and wonderful, and even yet but partially developed, redeemed from their perversions and degradation, shall be inscribed with "Holiness to the Lord." The present position of the Lord Jesus Christ, is expectant and interimistic. Between the purchase and the actual possession of the kingdoms of the world, he is waiting at the right hand of the majesty of God, till the earth is made his footstool and all things are put in subjection under him. "Sit thou on my right hand," says the Everlasting, "till I make thy foes thy footstool." "Whom the heavens must receive till the times of restitution of all things." "Then cometh the end."

A careful collation of the Old Testament with the New, brings us to the conclusion, that "the times of the restitution of all things," synchronizes in point of time, and is tantamount in meaning to "the dispensation of the fullness of times," or completion of the purposed cycles of our world, and also, with "the new heavens and earth wherein dwelleth righteousness," described by Peter, and "the New Jerusalem coming down from God out of heaven," and constituting "the tabernacle of God with men," portrayed in the Apocalypse. If this be allowed, then it is plain that this period of universal rectification will have this earth of ours for its theatre—the very place which has witnessed the long protracted history of perversions, occasioned by the entrance of sin and the wiles of the adversary—the field of his conflict will be the seat of his dominion, the earth which once drank his blood as a sufferer, shall witness his triumphs as a conqueror. When the objects of the interimistic period are accomplished, then, on this theatre, a footstool made ready by antecedent operations, the original purpose of God in Christ, will take effect, and all things be restored.

Intimately connected with this, another fact ought to be mentioned, which is distinctly intimated in Scripture, i. e., that the latter stages of this preparatory period, of putting "all things"



under their legitimate Head, will be characterized by scenes of convulsion and confusion, hitherto unparalleled. The old order of things, so long continued, and entrenched with so many prejudices, watched with Satanic vigilance, and guided by Satanic power, will "pass away," we are led to apprehend, "with a great noise." The true practical relations and applications of Christianity, contemplated in the original plan of God, to individual man, to science, art, society and government, the full enthronement of Christ, as "all in all," the universal supremacy of the Law of God will not come to pass and be established, without revolutions more marked and marvellous than any that have yet occurred. "There will be wonders in heaven above, and signs in the earth beneath, blood and fire and vapor of smoke, the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." When "the great voice comes from the temple of heaven, from the throne, saying, It is done ; there are contemporaneously voices, and thunders and lightnings, and a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." "When we see these things beginning to come to pass," instead of doubting the coming of the times of restitution, we are commanded to "lift up our heads for our redemption," the consummation of all God's plans "draweth nigh." When the "heavens and the earth are passing away," and "the elements melting with fervent heat," then we are specially encouraged to look for the inauguration of "new heavens and a new earth, in which dwelleth righteousness."

For aught we know to the contrary, and very probably, indeed, from the obvious tenor of some portions of prophecy, there may be also, towards the catastrophe, more direct interposition of visible, almighty agency, to "cut short the work in righteousness," and greatly "hasten the coming of the day of the Lord." Beyond even all the extraordinary appliances of modern invention, by which thought travels invisibly, with electric rapidity, and time and distance are almost annihilated, which are doubtless to have their highest significancy and true purpose from these connexions, God himself may set his hand to the work and apply a momentum to the machinery, beyond our present powers of com-

putation, and thus roll round with a rapidity beyond our usual calculations, "the times of the restitution of all things."

However this may be, and "the time of the end" alone can fully decide, "it shall be done"—"the dispensation of the fullness of times," will come, "The mystery of God will be finished," and over the finale, "as the Lord liveth" and is faithful, "the sons of God shall shout for joy," as certainly as they "sang together" at the birth of creation, and at the incarnation of creation's King. What "God hath spoken by the mouth of all his holy prophets since the world began," long looked for and prayed for, the vision of ancient seers, the theme of many a song, the hope of the noble and good, in every age, the solution of earth's enigma, the vindication of the great Author and Governor, will then be a blessed reality, and in the glories of the evening time, the long and lovely Light of the close, "the former troubles will be forgotten." "Behold, I create new heavens and a new earth, saith the Lord, and the former shall not be remembered or come into mind."

The subject we have thus imperfectly presented, is, by no means, to be regarded as a mere speculation—a beautiful theory, having no connection with Christian character and present duty. On the contrary, it has immense moral significancy and practical influence, or we could not feel justified in dwelling upon it. Every Christian, and especially, every Christian minister, should as clearly as possible apprehend, from the materials given in the Scriptures and by the use of his best powers of mind, the certainty and nature of this period, "spoken by the mouth of all God's holy prophets which have been since the world began." If God has made "known to us the mystery of his will," in regard to the final scenes of the great Drama, surely correct and enlarged views must exert a blessed influence on our character and conduct. They would serve to calm our needless perturbations. They would elevate our often ignoble and unworthy aims. They would introduce us into the atmosphere where men of God, in ancient times, lived and moved and had their being, and by which their high and exalted characters were formed.

According to the views we entertain of the nature of this period, and the instrumentalities by which it is to be accomplished,

will be the measure of our personal interest, also, in the improvement and perfection of systems of philosophy, in the researches of science, the applications of art in its varied departments, and the reformatory plans, bearing on the social and civil polity of our race. If the plan of God, in the ultimate triumphs of Christianity on the earth, embraces the sanctification and consecration of all these, and is designed to show that the past history of the earth has been a perversion of good, and not an evolution of essential evil in these things, how can human intellect be better employed than in tracing the true bearings of science, art, society and government, on the ultimate consummation? If science is necessarily atheistic; if poetry has no possible influence in developing piety; if art is essentially Satanic and its glories can never be inwrought into the service of God; if the æsthetic and the divine in man, are invincibly contradictory; then, what a dark enigma is past history, how perplexing is the present, and how gloomy in prospect is the future? From different views of this subject and the duties it imposes, equally good men, to all appearance, and of harmonious sentiments in the vital doctrines of religion, come to diverse conclusions, in regard to their obligations to labor for the scientific elevation, artistic excellence, æsthetic improvement, social amelioration, and temporal well-being of their fellow creatures. Without speaking positively on this point, we may say, that it is of great moment that our views of this subject should be correct and scriptural, not resulting from prejudice, or a tame submission to authority, or a lazy acquiescence in commonly received opinions, but a full and prayerful personal investigation. It is not consistent with Christian courtesy or conscience, indeed, that those who have given this subject no study at all, should dogmatically pronounce sentence of condemnation on those who have given it their best efforts of mind and affections of heart, however different be their conclusions.

The desideratum of our times, is a setting forth of the true practical applications of Christianity, as they are to be actualized in the times of restitution of all things, in the points we have specified. And if professing Christians and, especially, ministers, would retain their hold on the world and bring them under the

power of the gospel, they must develope, in their lives, a practical exemplification of Christianity in its present palpable influence, in bestowing mental elevation, social equality, and universal happiness on our race! In the united church of the future, doubtless, there will be embraced whatever elements of excellence now belong to any of the separate divisions. "The middle wall of partition" and prejudice, must be taken down. The Protestant must allow that the Catholic system is not Satanic in origin, and injurious only in operation. The Catholic must come to admit, that the Reformation was not of the devil, and has secured a blessed advancement in the truth. The Puritan must allow sincerity to the churchman, and acceptance of his service by God, even though he employs art in its highest efforts to assist him in his devotions. And the churchman must accord to the Puritan the praise and veneration due to his rugged virtue and loyal love of truth. By some means, to us now unknown, all diversities will be reconciled in one blessed brotherhood, in the times of restitution.

We deem it of equal importance, that Christians should cherish "the full assurance of faith," in regard to this period, as well as "the full assurance of understanding." After we have satisfied our minds from diligent and prayerful perusal of God's word, as to what God hath promised "by the mouth of all his holy prophets," then we should have our hearts established in the persuasion, that "whatsoever he hath promised, he is able also to perform." In reference to all that is embraced in the long series of predictions, the burden of so great a part of the book of God, and, especially, all the specifications we have shown to enter into the purpose of God, even such as are most staggering to sense and mere carnal reason, we should ask ourselves: "Is anything too hard for God?" "Because it is marvellous in the eyes of the remnant of this people, should it therefore be marvellous in mine eyes, saith the Lord of Lords?" If the everlasting Author of "all things," had a definite "intent" in creating them "by Jesus Christ, according to his eternal purpose," and he has made known to us in general outline, at least, what that intent and purpose is, should we not believe that he "will work all things," even to the glorious consummation, "according to the counsel of his will,"



however to us his movements may be mysteriously slow? Against all appearances to the contrary, and notwithstanding all the plausible reasonings of the adversaries of truth, the Christian is privileged, "in hope, to believe against hope," as the father of the faithful did, that "the times of the restitution of all things," which God hath purposed, will surely come to pass at the period before appointed. If faith wavers at this point, it would be far more consistent to give up the whole testimony of Scripture. Why believe in the present waiting position of the Lord Jesus Christ, at the right hand of God, and yet refuse or fear to believe that result, in expectancy of which he is seated there, according to the oath and covenant of the Eternal Father? The same document, stamped throughout with the same attestation of divinity, affirms both the one and the other. Infidelity, which rejects the whole testimony of Revelation concerning Jesus Christ, and which affirms that there is no living Lord Jesus at the right hand of the majesty on high, and that there never will be any other consummation of earth's cycles, than that which the living forces of nature and man's agency can accomplish, is more consistent than the partial faith, that believes the first and yet staggers at the last. This crowning consummation is indispensable to make the whole testimony complete, and to take away the otherwise inexplicable mystery which hangs over God's purposes and proceedings towards our race. Such faith as this, not only greatly honors God, who has made this revelation and is pledged to verify it in his future providence, and glorify himself thereby, but it is eminently adapted to develop our own characters and qualify us for our duties. Christian faith, when fully matured, and when it becomes the habit and all-encircling atmosphere of the soul, rather rejoices to exercise itself simply on Divine testimony, away from outward auxiliaries, as one has beautifully remarked, in illustrating a kindred subject, even as the ivy, accustomed to lean for support on some exterior and more substantial object, when it finds none such, or outtops them in its growth, towers in its trust, straight towards heaven. Such faith, in reference to this part of Divine testimony, without aid from sense or surrounding scenes, will most speedily perfect the sanctification and most thoroughly subserve the usefulness of the soul in which it dwells.



Once more : every Christian should endeavor, earnestly and practically, to carry out the convictions of his mind and persuasions of his heart, in reference to this period, by corresponding efforts. He is privileged, not only to "look for," but also, to "hasten the coming of the day of God." Whatever special and miraculous agencies God may have reserved to himself, towards the winding up of the great scheme, beyond all question, he has chosen instrumentalities which are to be employed by his children at present. The present and constant duty and privilege of every child of Light is, to the whole extent of his ability and influence, and by his whole expenditure of effort and means, in the use of whatever talents have been committed to his stewardship, to strive to rectify the evils, perversions and pollutions, occasioned by sin, and which manifest the still unbroken supremacy of the God of this world. Every Christian is bound to do all he can, in his sphere, to have all things restored, just as if on his exertions alone, the ultimatum was dependent. He must, as far as lieth in him, enlighten human ignorance, correct human error, strive to eradicate bigotry, superstition and persecution from the earth ; he must do his part to have science sanctified to God's service, art made subservient to religion, society cured of its evils, and government in church and state and in their mutual interactions, brought into accordancy with God's will and the eternal principles developed in his word.

Believing that the ideal traced in God's word, as the counterpart of the original purpose and archetypal idea, existing eternally in the Divine mind, is ultimately and certainly to be actualized, and actualized on the earth ; and that "for this intent he created all things by Jesus Christ," and has heretofore continued them in being, every one who has been brought into "the fellowship of this mystery," should make it his great business and ambition in life, to actualize and exemplify this restitution, first of all, in his own character, and then, as far as his influence goes, in all the departments and relations of human life, in all lands, throughout the world. In his own personal character, in his family, in the sphere of his influence, the village, city, country or continent he can mould, the age he can elevate or refine, he should be striving perpetually and by every energy of his soul, to bring

all to approximate as nearly as possible to "the times of restitution." Whether he has devoted himself to science, or is enamoured of art; called to study the social system, linked with the civil institutions of the land or age, or directly devoted to the service of God and truth in the work of the ministry; every one has a work to do, in co-operation with the great God and glorious Mediator, in which he may be animated by the loftiest motives, blessed with the purest happiness, and assured of the most complete success: he may be a worker-together with God, in bringing to pass "the times of the restitution of all things, which he has spoken by the mouth of all his holy prophets which have been since the world began."

PITTSBURGH, Pa.

D. H. R.

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#### ART. XXIX.—REVERENCE IN WORSHIP.

REVERENCE rests on two feelings as its ground-work—love and fear; and is the result of a well-balanced and living union of these two feelings. Love, to exalt in the mind the object of worship, and to draw sweetly towards it. Fear, to hold the spirit at a respectful distance in courteous obeisance. These two feelings are essential to reverence. Love without fear becomes disrespectfully familiar; fear without love becomes cold, formal and slavish. Love and fear united and blended in just proportion, suspend the worshipping spirit at a proper distance from the object of worship, in affectionate and yet respectful adoration. In this way the spirit is bound to the object of worship by a cord of love, and yet made to stand at bay by that feeling which esteems the object of worship superior to itself, without which no worship is possible. To use a figure derived from a well-known law in nature, Love is a centripetal and Fear a centrifugal.

gal force, which unite in holding the spirit in its true orbit, and cause it to move in silent and majestic harmony around God, its centre. The same idea is also beautifully exhibited in the position of prayer customary among the ancients, in their approach to God. The worshipper stood, with his hands stretched out towards heaven, as if for help, but at the same time, with the palms away from himself, as though he would ward off the help for which he was imploring. What a significant attitude!

That love and fear, in their Scripture sense, have such a connection, and are capable of such an union as has now been predicated of them, is evident, from the fact that they are used as convertible terms. To fear God, is to love him; and to love him, is to fear him. Love, in Scripture, is always understood to include a filial fear; and fear, if approved, always includes a filial love.

As reverence requires two feelings in us, so it also requires that we should contemplate God as the object of worship, under two general aspects—his Majesty and Goodness. We must be sensible of his majesty, in order that we may exalt him in our minds; we must at the same time, be sensible of his goodness, lest we be driven back from him in despair. An apprehension of his majesty alone, creates *awe*; an apprehension of his goodness alone, creates *presumption*. While we recognize him on the one hand, as sitting on the circle of the heavens, holding the universe in balance, we must recognize him, at the same time, moving among the lilies of the field, to clothe them in colors of beauty, among the birds of the air, giving them food, and in the habitations of men, giving them their daily bread. In short, Sinai and the Cross, the Judge and the Father, must both be before us, in order to educe feelings of true reverence.

The wicked cannot, hence, be truly reverent. The feeling of filial love being wanting, then fear is transformed into a slavish awe. They can only think of God as a judge, standing over against them with stern majesty. Hence, how often do we hear Him called, in the language of carnal wisdom,\* Jove, Great

\* The names applied to God, at the commencement or close of our National and State Messages, are very significant when carefully observed in connection with the sources whence they emanate.

First Cause, Sovereign Ruler, and many more such names are constantly applied to him. It is only from the lips of true faith that, first, "GOD THE FATHER," and then "ALMIGHTY, MAKER OF HEAVEN AND EARTH," flows naturally and sweetly. The wicked, however polite and refined, fear God, under whatever form his existence is conceived of by them; under the influence of this fear, they are either driven away from God, or induced to withstand him in secret and presumptuous opposition; but never, until fear and love are wedded in gracious union, is reverence possible.

Without reverence, all worship must be radically defective. This must be evident from what has now been said; but will appear still more clearly when we carefully consider how, and how many, other frames of heart are connected with it or dependent upon it.

Without reverence, God cannot be steadily kept before the mind as an object supremely worthy of worship. As a feeling of reverence subsides, so fast does God sink into such an one as the professed worshipper himself. Then, of course, what the idea of worship involves—namely, that the object of worship should be exalted in the mind—is entirely wanting. When the Psalmist would incite us to worship, he first introduces God to us in his high and holy majesty:—"The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and he is high above all people." After this representation of the object of worship, he exhorts: "Exalt the Lord our God, and worship at his footstool;" giving at the same time, a reason, to incite our love: "for he is holy." The reader's observations will have been abundantly sufficient to confirm the fact, that low ideas of God are always connected with a worship correspondingly low, presumptuous, and irreverent.

This is not all. Where reverence is wanting, there is not only on the one hand, a low conception of God as the object of worship, but necessarily, also, too high an idea of himself in the mind of the worshipper. These two go together; as God sinks, man rises. Only high thoughts of God, will give us low and humble thoughts of ourselves. When Job heard of God by the hearing

of the ear, he was not properly humbled, and kept uttering things too wonderful for him, and things which he understood not; but when he saw him in his majesty, he abhorred himself and repented in dust and ashes. It is, then, that which exalts God, that also, humbles man. Here we may see also, how reverence, as related to humility, becomes the basis of many Christian graces. Meekness, submission, penitence, a tender sense of guilt and unworthiness, and that entire spirit of self-renunciation which prepares us to make a full offering of ourselves to Christ, and fully to receive him; all these cannot exist without it. Reverence cannot be wanting in our minds without its place being filled with pride, presumption, and a heaven-daring spirit of self-sufficiency and independence—a spirit which feels

“—————At home

Where angels bashful look!”

God has laid the law, upon which reverence for himself is claimed, at the foundation of all laws. “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me.” Here he, first of all, claims for himself absolute respect. This claim is grounded upon two reasons. First, because he is the Lord their God, and second, because he had done them good, bringing them out of the house of bondage. The first inspires fear, as a Sovereign, the second love, as a God of goodness. These two feelings, as we have seen, are the elements of reverence.

While in the first table of the law he lays in his claim to reverence, in the second he makes provision for its cultivation. The same feelings, love and fear, are involved in the relation of parents and children, as exhibited in the first commandment of the second table. “Honor thy father and thy mother.” This honor requires the same two elements, love and fear. To honor presupposes superiority in the person to be honored, this at once exalts him in the mind and inspires fear; it also implies a discovery of excellence and goodness, which inspires love. Thus, then, the command to honor our parents, demands of us to fear and love them, which two feelings constitute reverence. It would not have been sufficient, if we had been commanded, merely, to



love our parents, for this does not necessarily involve superiority in them; neither would it have been sufficient, had we been commanded to fear them, for this would have made them tyrants and us slaves. The command as it is, destroys the one-sidedness of each, by uniting them in one feeling, which includes both.

Thus by making the relation between us and our parents similar to that between us and God, the feelings of the child are, from infancy, set in that direction which leads to true reverence towards God. The training of the child in the duties which its relations to the parent in the family require, is, at the same time, a training which will induce it constantly to rise, in the same way, and for the same reasons, into true reverence towards its Parent in heaven. "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?" We find also by observation that reverence towards God and towards our parents generally go together. The child that has reverence towards its parents from proper motives, will, if its parents are pious, naturally pass those feelings on and up through the parent to the parent's God. On the other hand, where a child, proudly and presumptuously, breaks loose from its relations to earthly parents, it is also, in the same spirit, breaking loose from God, and a downward way to profligacy, shame and abandonment, is before it. Many parents, who, by improper training of their children, or by being themselves unworthy of receiving the reverence of their children, have made this experiment to a full and bitter satisfaction. While others, who have sought to deserve the reverence of their children, and been diligent in training them to it, have had verified in their blessed experience the promise that the same God which is our God, is also, surely the God of our children, if we keep his covenant, and remember his commandments to do them.

To what has now been said of the nature and cause of reverence in worship, must also be added an important *condition* upon which its eduction and growth depends. It is this:—The supernatural and mysterious, as they necessarily enter into the constitution of the objective in worship, must be sensibly apprehended and felt by the worshipper. It is only when the worshipping

spirit enters the awful twilight, which lies along the verge of the unseen, which is but the shadow of eternal realities cast over into time, that it feels itself under the influence of a spirit of reverential worship. A faith without mystery, is not only impossible in the nature of things, but where such a faith is fancied to exist, all reverence is excluded. In so far, then, as the transactions of worship are believed and felt to lie with one side in the mysterious unseen and unknown, and as forming thus the media in which contact and union between God and man is accomplished, so far will reverence enter as an element in worship. When God came down to communicate with Moses on Sinai, he ordered that bounds should be set about the mountain, beyond which the people should not pass upon awful peril; so there is, in all our communications with God in worship, an *awful border*, on the one side of which, God displays his majesty and mercy, and on the other side, we, as worshippers, make our humble and reverent approach. There we lift up holy hands in prayer for grace, and when blest, retire with humble gratitude and thanksgiving. Even the smiles that play upon our Father's countenance, when we look up bending at his footstool, are but as the rainbow in an impenetrable cloud, having as a back-ground the mysteries of Deity. "He holdeth back the face of his throne, and spreadeth his cloud upon it."

Deep reverence is an element which solemnly underlies and pervades the ancient Jewish worship. This, as soon as mentioned, is felt to be true by any one familiar with the Old Testament. A feeling, which amounts almost to awe, steals over the mind of the reader as he peruses the history of their wonderful worship. When we stand and gaze upon the smoking altars of the patriarchs, in the deep and quiet valley, or on the lonely mountain-top, we feel at once its solemn sublimity. When we enter the tabernacle in the wilderness, we feel our spirits deeply subdued by a sense of Jehovah's awful nearness. When we enter the magnificent temple at Jerusalem, where all their solemnities centre, and cast our eyes towards the holiest place, the admonition rushes in upon the spirit through all the senses: "Draw not nigh hither: put off thy shoes from off thy feet; for the place whereon thou standest is holy ground!" Every thing with which

the devout Jew was conversant in worship, lay with one side in the awful darkness of mystery, while the other was only illuminated with the soft and holy light of consecration. The very ground upon which he walked, and which he tilled for his daily bread, was holy—the soil of the promise. The wells, springs and streams were sacred, reflecting still to him who gazed into them, the faces of generations dead! The valleys were sacred in their minds, for over them, ages ago, had floated the incense-breathing cloud of patriarchal sacrifice. Sacred were the mountains, Moriah, Horeb, Carmel, Lebanon, and many others, often in the days of their fathers, wreathed and crowned with the smoke of burnt-offering. Sacred were many places which marked the footsteps of Jehovah's presence in former years, and perpetuated some signal favor received by the fathers at His hands. Sacred were the Levites, a holy tribe, standing always between God and the people, and moving, during the hours of public worship, in reverential and mysterious solemnity, around the smoking altar. Sacred was their sanctuary, and most sacred the Holiest place and the high-priest, who alone dare lift the veil and pass behind it where the Shekinah of God's presence dwelt. What feelings must all this have inspired! Who could stand in the outer court, in the solemn twilight, and witness devoutly the evening or morning sacrifice, without being filled with the deepest reverence; especially, if he remembered the facts on record, that when at times, there was wicked irreverence and presumption on the part of priests or people, God burst forth upon them in some terrible judgment, as in the case of Korah's rebellion, (Num. xvi.,) and the presumption of Nadab and Abihu, the sons of Aaron. (Lev. x.)

This feeling, as it reigned in the minds of Jewish worshippers, is strongly and beautifully expressed in many passages. "Serve the Lord with fear, and rejoice with trembling." "The Lord is in his holy temple: let all the earth keep silence before him."

In the New Testament, the scenery of divine revelations, though not so awfully clouded with "blackness, and darkness, and tempest," still confronts the spirit of the worshipper with earnest, mysterious, and unearthly solemnity. Though the stern and frowning imagery which robed Jehovah's brow on the Mount, when the hosts of Israel trembled around its base, and even

Moses exceedingly feared and quaked, is illuminated with more gracious smiles in the face of the Anointed, yet he is still a consuming fire, and we are commanded "to serve God acceptably, with reverence and godly fear." Being made "priests unto God," in the privileges of the New Testament, we are thus transferred from the outer court of the sanctuary into the "holy place," where priests serve, and have, therefore, only one veil between us and the "Holy of Holies," into which our High-priest has entered, we ought only so much the more to take the shoes from our feet, and feel as in the soul-subduing shadow of the divine presence.

In the New Testament, equally as in the Old, we feel ourselves in the mysterious *border-land*, where the natural and supernatural meet and exchange their sympathies. In the Saviour's person, the Shekinah is embosomed; not, however, entirely veiled, but blazing forth at times through the veil of his servant-form, making devils and men tremble, while they stand aghast, exclaiming: "This is the Son of God!" When he stands near the grave of Lazarus whom he loved, weeping tears of sympathy with Mary and Martha, he is a sight to draw the heart in love towards him; when a little after, he exclaims, "Lazarus, come forth!" and the dead obeys his voice, there is a majesty which inspires fear. Both these manifestations together, make him an object of reverence. This is only one among many instances, where these two aspects of his character are exhibited in connection. Along his path of wonders and of mercy, spirits good and bad, half-visible, bend in on all sides, and break full in upon our sight when called or commanded. The dead lift up their heads out of their realms of silence, when some divine power proceeding from him is felt with prophetic wakings in their drowsy dominions. Fig trees wither when he frowns; palm trees cast their branches under his feet when he triumphs; the waves of Galilee crouch, like young lions, at his feet, when he spreads his hands over them; and when he dies, the heavens and the earth put mourning on. All this, and much more, shows that the New Testament is not destitute of those elements which are the constituents of true and deep reverence.

There is, moreover, no reason why there should not *now* still



the same reverence pervade our spirits in worship. Though the visible displays of God's nearness are not before us in the same form, yet they are no less real. It is certainly not the characteristic of the dispensation of the spirit in the Church, which is "rather glorious," that it sunders God and his worshippers farther apart! Rather ought we not to feel that these more coarse and sensible media have disappeared between God and us, for the very purpose of bringing us more really, more awfully, and if children more sweetly near him? Proper reflection on this fact alone ought to generate reverence even more than visible displays of his majesty and nearness. Our transactions with God, in the acts of worship, though the fact is not so tangible to the senses, involve the very same things now as they did in any previous age and under any dispensation. The promise of the Saviour: Lo! I am with you, assures those who believe of his continued nearness. The declaration of Christ to Nathaniel: Hereafter ye shall see heaven open and the angels of God ascending and descending upon the Son of man, indicated what the Church might expect in its future history, and what its relation to the unseen world should be. Christ, in his presence on earth, is the antitypal Jacob, to whom the above passage evidently alludes, lying at the foot of the mystic ladder which connects heaven and earth in divine and angelic communication. The Church is the Bethel where, though the drowsy soul feels it not, the child of faith exclaims: How dreadful is this place! this is none other but the house of God, and this is the gate of Heaven! The Church is thus still felt to be the awful habitation of God on earth. "The Lord is in his holy temple." The solemn sacraments and ordinances which transpire before our eyes in the sanctuary, are still, as of old, God's transactions with men. These who have faith to feel them real, still see in them the face of the Lord as it shines upon them out of Zion, the perfection of beauty, exclaiming reverently: "O come, let us worship and bow down: let us kneel before the Lord, our maker." Even sinners in the sanctuary feel an awful shadow, which wakes their fears, settles down upon their spirits, forcing them to utter in their hearts: "O God! thou art terrible out of thy holy places!"

While we are thus confronted, under the new dispensation,



with such solemn and mysterious realities on the objective side of worship, to command our reverence, there are considerations no less solemn, tending to the same end, in the internal or subjective relation of the worshipper to God. Our relation to the third Person in the adorable Trinity, under the dispensation of the Church; is such as to bring our spirits most wonderfully into the sphere of the divine presence, the proper consideration of which should, at once and forever, exclude every light and frivolous feeling and overwhelm us with reverence. "What! know ye not that your body is the temple of the Holy Ghost which is in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are!"

Reverence towards God in worship, can only be given through the media of his manifestations and communications. These media are in the sanctuary and connected with it. Through them, and by means of them, God is worshipped; these, then, are to be reverently approached by those who approach God in worship through them. Thus reverence to God in worship, involves farther, reverence for sacred places, sacred persons, sacred seasons, and sacred things. When we say of any thing that it is sacred or holy, we do not mean, of course, that there is any change wrought upon its substance or essence, but we do mean that *its relation to God and man is changed*. Not to recognize this new relation in which it is caused to stand, but to treat it as "common," is a desecration which incurs God's most jealous displeasure. So, for instance, to eat the consecrated bread and to drink the consecrated cup, though the essence of neither is changed, without "discerning the Lord's body," is to eat and drink condemnation. "What God hath cleansed, that call not thou common." That is sacred and holy which has been taken out of the sphere of nature in which it originally stood, and has had a place assigned it in the sphere of grace, and is thus henceforth constituted a medium of communication with God. In this sense God has constituted sacred places, persons, seasons, and things; and as such, the worshipper who would be reverent will recognize them.

"Reverence my sanctuary: I am the Lord!" The Scriptures teach God's omnipresence; but they teach just as clearly his *spe-*

*cial* presence. His omnipresence is alike to all men and things; his special presence is his gracious and merciful relation to man through Christ, the Spirit and the Church. The very idea of religion, involves a manifestation of God's presence different from his omnipresence. The very wants of a fallen world, when it deeply feels its estrangement from God, heave up to heaven like a world-sigh from the bosom of humanity: "Oh! that thou wouldest rend the heavens, that thou wouldest come down!" God did come down.

The places where God specially manifested himself to man, were in all ages constituted sacred, and men afterwards stood on that place meditative and mute, or passed it with a slow and reverent tread. Jacob designated the place of his vision with a stone set up as a pillar, upon which he poured the oil of consecration; and it was ever afterwards Bethel—the house of God—the gate of heaven. The place where the tabernacle rested, was always a holy place, and was approached as such by all who worshipped there. The land, the hill, the city, where the temple stood, was holy; and the Psalmist never kindles into higher inspiration than when he describes its superiority over all other spots in the earth. "His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." The temple's holy inclosures were guarded by the most solemn prohibitions. (Ecc. v. 1, 2.) Here the contrite worshipper, like the publican, stood "afar off," and cast his penitent but hopeful eyes first towards the veil of the holiest place, and then heavenward, and smote in anguish upon his burdened breast, exclaiming: "Lord be merciful to me, a sinner!" To this place the hearts of pious Jews were bound in undying remembrance and affection. By the rivers of Babylon, they would see their right hand paralyzed and their tongue stiff and still, rather than cease to remember Zion.

Is none of this sacredness now still to attach to the sanctuary? Why then did the Saviour, the author of the new Dispensation, drive the money-changers and men of merchandize from the temple with such holy indignation? Why did the Apostle reprove so sharply the irreverence of those at Corinth, who despised the

church of God, mixing things sacred and profane, and command that all things should be done decently and in order, as he had also ordained in all the churches; and why did he write so carefully to Timothy, that he might know how to behave himself in the house of God? No, the cultivation of this feeling in the Jewish mind, was intended, like their whole *cultus*, as a preparation for their admittance into a dispensation more spiritual, where the same reverence would be required, only with more of love and less of awe. The consecration of a house of worship, then, is not an empty ceremony, but a solemn invitation to God to make it his peculiar dwelling place, and, at the same time, a transfer of it from the sphere of nature into the sphere of grace. It has its precedent in the consecration of the Temple of Solomon, is ancient in the history of the church, and is involved in the very idea of a sacred place. A house of worship may just as easily be conceived of as existing without being built, as to be a sacred place without consecration: it is consecrated, if not formally, yet by the very use to which it is, or ought to be exclusively devoted. It is impossible, if we have any sense of religion, to divest ourselves fully of the feeling that eternal realities are nearer us in the sanctuary than in all the earth beside. What the worshipper feels there, is not the effect merely of "the dim religious light," but a certain mysterious sense of divine presence which prevails high over all his arguments and his philosophy. It is nowhere seen that piety becomes lovely and humble in proportion as this feeling is banished from the mind.

It is easy to argue that the New Dispensation is spiritual, that God is everywhere present, that neither in Samaria's mountains nor at Jerusalem, is the place where men ought to worship, that the temple of God is each pious heart, and the only acceptable service an inward worship of spirit and truth, that the kingdom of God is not a kingdom that cometh by observation, that it is not in outward form but in inward power; this, and much more, sounds well, and is, also, in its proper sense, true. Let it, however, be well remembered, that the same arguments will destroy everything outward and objective in worship; yea, the sacraments themselves, must yield before this force of spirit against forms, and we land at last in Quakerism, or in some other form of mystic

spiritualism which the history of the church has so often weighed in the balances and found wanting.

I cannot refrain from introducing here a passage from a very popular and useful book by a living author, showing how the temple was revered among the Jews. Who will find fault with their strictness;—who will not rather admire it, and wish that its like might be found among worshippers now?

“No person was allowed to enter the ground of the temple with a staff in his hand, or with scrip on, or with money in his purse, as if he were coming to a place of worldly business; neither might he go in with dust on his feet, but must wash or wipe them beforehand; nor might he spit upon the sacred pavement anywhere; nor might he pass *across* it, when going to some other place, because it happened to be the nearest way; all which things would have been disrespectful. Nor was any light or careless behaviour, such as laughing, scoffing, or idle talking, allowed to be indulged, as being unseemly and irreverent, in such a place; but those who came to worship were required to go to the proper place, with leisure and sober step, and there to stand during the service, each with his feet close together, his face turned towards the sanctuary, his eyes bended downward to the ground, and his hands laid one over the other upon his breast, having no liberty, in any case, to sit down, or lean, or throw his body into any careless posture whatever. What a pity it is that such a regard to reverence, in outward carriage, is found in so small a measure in most Christian churches! How little sense, alas, do the great multitude of those that visit the sanctuary now, seem to have of God’s presence, even in his own house, as they come, with light and careless movement, into its solemn courts, and as they attend with all manner of outward indifference upon its sacred services, bearing on all their looks the image of a worldly spirit, and in their whole deportment, showing more regard to themselves than to their Maker! Especially, what a spectacle of irreverence is often displayed in the time of prayer: what roving of the eye, indicative of roving thought within; what show of listless languor and weariness, that denotes a mind empty of all interest in the business of the place; what unseemliness of posture and manner, such as *sitting* without necessity, *leaning* this way and that



way, *lolling* in every self-indulgent attitude, *changing* positions with continual impatience, etc.; all evincing the little impression that is felt of the high solemnity and importance of the duty, and the little apprehension that is entertained of the presence and the majesty, and the infinite glory of the Being that is worshipped, before whom the seraphim are represented as standing, with their faces and their feet covered, as they cry, in continual adoration, HOLY, HOLY, HOLY, IS THE LORD OF HOSTS!"\*

Reverence in worship involves also reverence for sacred persons. God's manifestations *to* man, have always been, more or less, *through* man. All God's general revelations are at last summed up and made special, through man as an intelligent medium—creation's High-priest—and his revelations to *all* men are always first revelations to *some* men. If this were the proper place, it would be easy to show how wise, philosophical, and benevolent this arrangement is, and how necessarily grounded in the nature of the relation of our race to God. At present, however, it is sufficient to refer to the fact that this is the plan which God has always pursued in his dealings with our race; he calls out of the mass of men those whom he intends to constitute the representatives of his will to men, and to be the intelligent media between man and God.

As among the Jews, so still, there are the Levites, who stand between the altar and the worshippers. The office of the ministry, is a MINISTRY, not only in name, but in fact. The minister is the mouth of God to man, and the mouth of man to God. The office which he holds is the investment of ministerial grace and authority. He does not act from men, nor by men, but by Jesus Christ, for men. No one can take this office to himself. The people cannot invest him with the power of a minister who is to serve them in this office. The gift must be received, as Timothy received it, by the laying on of hands, from those who had it before. When he stands, properly commissioned, in his place, the minister can say: I was not called to this place by the vote of members, but by the ordination of ministers; my office came to me, not through the members, but through the body; I come

\* Nevin's Biblical Antiquities. Vol. 2, p. 158-9.

from God to man. "Paul, an apostle, (not of men, neither by men, but by Jesus Christ, and God the Father, who raised him from the dead)." Those who have the office in this way, may well, with Paul, magnify it. They are to be honored, and even doubly honored, if they exercise authority in the church well, and are to be esteemed very highly for their work's sake. They are God's representatives. By them he makes covenants with the people; by them he blesses and curses, binds and looses, pardons and retains sins. (Matth. xvi. 19, and xviii. 18.) In their hands are the keys of the kingdom. At their lips men are to receive the law, and from their hands the sacraments. Their responsibilities are heavy, their accountabilities awful, and their duties arduous! God, however, is their protector, as they are his ambassadors. Their persons are precious before his eyes. "Touch not mine anointed, and do my prophets no harm!" While the herald of Jesus stands up before the face of a gain-saying world, and lifts up his hand over the people, whether to reprove or bless, the hand of Jesus hangs over his head a banner upon which is written the fearful declaration:—"He that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me!" Let all men read and heed, at their peril.

The minister, as a sacred person, therefore, comes before the people with awful claims upon their reverence and respect. His holy prerogatives may not be invaded with capricious and bold presumption, neither may his claims be independently set aside. Even the youth of Timothy must not be despised by them over whom the Holy Ghost has made him overseer. God's high-priest must not be reviled, even by Paul, though he may be thought a white-walled hypocrite. Those in Moses' seat are to be recognized in their offices, though they say and do not. There ought to be plain evidence that God has disowned a minister, and that he is really a wolf that did not come in at the door, before we exclaim: "God shall smite thee!"

If this be the character of the ministerial office, these the relation they who hold it sustain to God, and this their solemn mission to men, it will readily appear that no reverence to God can exist without including due, though, of course, subordinate, reverence to his anointed ministry. Is this reverence shown him?

alas! By many, who would not be willing to be called infidels, he is treated, to say what is mildest, as a necessary evil in the community. By others he is treated, either with rude coldness and neglect, or with rude familiarity, which is no better. There is even a certain class of professors of religion, who immodestly and irreverently thrust themselves, if not into his place, at least, out of their place. Then, there is that every-day-still treatment, which manifests itself in so many small details, exceeding the bounds of propriety so little, yet so plainly, that it is not easy to assign to them on paper a local habitation and a name, but which nevertheless serve to show the general spirit which characterizes the age in which we live. Even children seem often to take a delight in showing how far they are above the superstition of thinking one man better than another in a free country! To do this, they will either swear in his presence, or address him with boyish familiarity. This irreverence, on the part of children, towards God's ministers, is, perhaps, the best index to the general spirit which reigns in this respect. The manner in which they are accustomed to hear ministers spoken of, and, perhaps, even the example of parents, must be regarded as a cause of its existence in their minds. Need it be said that the prevalence of this spirit is like blight to all true piety? The space which intervenes between disrespect to ministers and disrespect to God, is not broad, and is most naturally and easily crossed.

Reverence for sacred seasons, has also been mentioned as being necessarily included in true reverence towards God in worship. It has already been affirmed that, in the very nature of things *special and gracious* manifestations from God to man, necessarily involve God's special presence in some *place*. It must also be seen, from what has just been said of sacred persons, that God's special and gracious dealings with the whole race of men, necessarily involves special dealings with *some* particular ones of the race: and hence they are sacred persons. So also, God's special and gracious dealings with man, must necessarily involve the idea of special *times*. If God ever, as he does, condescend to descend from *general* to *special* dealings with us, he must do it at some *time*: hence we have sacred *seasons*.

Besides the want in our nature which seems to call for them,

they are made to hold a sacred place in our minds and hearts, by their actual existence, by the command of God, through all ages. Sabbaths and holy-days are co-ordinate with all our ideas of religion. That there is a necessity in our nature, not only fallen but unfallen, for a Sabbath, is evident from the fact that it was instituted in Paradise, when man was still in his holy nature; even God himself rested on the seventh day. The Saviour also tells us, that "the Sabbath was made for man, and not man for the Sabbath." There was a need of it in man's physical, mental, and moral nature, and to meet this want the Sabbath was made. Time, that heaves under the burden of its mission, like the ocean, must, like it also, have its ebbs. Time, like space, must have its creations, marking, at intervals, its secret and sublime flow to relieve the monotony: hence the Sabbath.

Religion, too, needs a Sabbath. As it needs special places in which to present its claims, so it needs also, special times, when it can interrupt the world's onward flow, and challenge its attention to its interests. Without a *Lord's day*, the church would beg in vain for the time she needs to instruct the world, and to praise her God. On that time, too, he is especially near to his worshippers. The very quietude of the Sabbath, is as the still small voice of his presence. We ask then, reverence for this day. God demands it, and he demands it in very intimate connection with reverence in his temple worship. "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord." He demands it in his law given on Sinai, which shows it to be immutable as the declaration: "I am the Lord thy God!" Many of the judgments which he sent upon the Jews, were for profaning or neglecting his Sabbaths. It could easily be shown also, that the prosperity of religion and a proper reverence for the Sabbath, have always been companions; and that the same spirit which respected not its sacredness, dared also, at the same time, invade the sanctuary, and lay its uncircumcised hands upon all the holy mysteries of religion.

It would lead us too far, to enter into a formal discussion of the claims which the sacred festivals of the church have upon our reverence. The Old Testament had its Sabbaths beside *the* Sabbath. It would be well for those who are in the habit of set-



ting aside the claims of the Church Festivals *ad captandum* to ask once, seriously, whether those of the Old might not have been a shadow of some things to come, the substance of which is to be found in the New Dispensation—whether the New Testament does not, instead of abolishing by demolishing, only elevate into a higher and freer form, the institutions of the Old—or is there, indeed, a shadow without a substance? If this were found to be true, we should then have found a rational reason, why these festivals exist, and have existed, in the church; for it is not every one that can believe that they sprang, Minerva-like, into the church, from the head of some bold corrupter, “while men slept!” Then, also, we might find a proper home for that feeling which seems to be inherent in man, or at least shows itself spontaneously in connection with religious want, which now seeks to relieve itself in religious anniversaries, quarterly and protracted meetings. If religion must have something of the kind, why not accept of it as it is presented to us, in its germs at least, from apostolic times, in the sacred festivals, mournful and joyous, of the ecclesiastical year? The Athenians worship an “unknown God,” but when Paul declares one that is known to them, they hesitate; so here, Christians reverence “special seasons,” but when the church presents such seasons to them, as the legitimate nurslings of her own bosom, they hesitate, and even ungratefully reject them as phantasma moving hastily away in the twilight of superstition.

True reverence towards God in worship, requires also reverence for sacred *things*. Sacred things, the church has, as means of grace. The word of God, as uttered in the church, ought not, when confirmed by the Bible and the symbols, to pass just as one man’s opinion, but as God’s will, purely presented under the direction of him who said to his ministers: “Lo! I am with you always, even to the end of the world.” Yet how is often the word of God listened to! One sleeps. Another lounges. A third divides his attention between the sermon and any thing else that may claim it. A fourth gets up and makes for the door, not only in the midst of a sermon, but in the midst of a sentence! One, more polite, sits and mentally calls to the tribunal of his judgment and taste, the language, gestures, tone and general

appearance of the minister. Another, listening for a while attentively, with his eyes intently fixed on the pulpit, is subtilly diverted by an idea, towards the ends of the earth; he roves and speculates amid profit and loss, while his previous intent attitude is still preserved, and he sits staring vacantly at the minister. In short, who could mention all the improprieties, more rude or more polite, which are manifest in most of our congregations, showing plainly that the spirit of reverential worship is not there.

Prayer and singing, especially, in the great congregation, is wickedly daring without reverence. The attitude of the body, as well as the frame of the spirit, ought to be such as becomes those who are coming professedly near to God. Not only does the idea of praise and prayer require us to recognize God as very near us, but we profess also to believe that our prayers and praises are the product of the Holy Ghost in us! As prayer in the congregation should be as the voice of one man, so ought their outward position to present a devout uniformity. But what do we see? Sitting, standing, reclining, reposing, shifting, gaping, gazing, talking, smiling—and what remains else of this public insult to the God of heaven, in whose presence angels show the deepest reverence! Similar improprieties might be mentioned as being commonly exhibited in singing. The feeling that these exercises are solemn transactions with God, seems but little manifest.

As an especial mystery underlies the sacraments, they claim, and ought to inspire special reverence. Holy Baptism is only exceeded in mysterious solemnity by the holy Supper. The communion of Christ's body, and the communion of his blood, in the coldest sense in which these words can be understood, still places their significancy beyond the reach of reason, into the sphere of faith and mystery. How awfully, upon the ear of the communicant approaching the altar, fall these words: "Who-soever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord!" Well is the solemn admonition, and the reason on which it rests, immediately added: "Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to

himself, not discerning the Lord's body." If the high-priest trembled when he entered the Holy of Holies, ought not the Christian worshipper approach with the deepest reverence the sacramental altar.

Then too, as minister, to stand between the altar and the worshipper to administer his holy supper! Who is sufficient for these things? The minister, who feels his position, must have more boldness than becomes one in such a place, who can perform this service without those humble tremblings which would make even a cherub look lovelier if engaged in such transactions! It is only the assurance, that the symbols before us are at once the medium and pledge of life, pardon, peace and reconciliation, that invites and encourages our approach. If it were not for this, we would rather, like the publican, stand afar off and smite our breasts in penitent anguish; but when this fact is apprehended by faith, how sweetly does it still the painful tremblings of our awe-struck spirits and calm them in the meltings of love. Here, in the holy supper, justice and mercy meet and embrace each other, mingling themselves in one peaceful stream of life and love, while the worshipper feels the alternatings of penitent fear and pardoning love, filling his soul with reverence and humble worship.

This would now be the place to draw a full-length portrait of the spirit of irreverence, and to designate it in its details, as it reigns in the church in this age and country. This, again, might naturally lead us to an attempt to find out its cause; and then reflections might be made as to the nature and necessity of a cure. This, however, must, for want of time and room, be deferred, if not entirely, to some future time.

H. H.

## ART. XXX.—UNIVERSAL HISTORY.—INTRODUCTION.\*

§. 1. *Conception of Universal History.*

IN its most comprehensive signification Universal History is simply a biography of humanity. This general definition will be modified and restricted by the peculiar method the historian may adopt in his representation of the subject.

Treated chronologically, it is the perspicuous narration of the most remarkable events connected with the rise and progress of the human race, arranged in the order of time in which they happened.

Treated pragmatically, it is not only an exhibition of the various fortunes which have befallen the human family from creation to the present time, but also of the springs and consequences of all great historical movements, as they have been produced by the harmonious interworkings of Providence and that law of nature, which by divine appointment presides over the growth of society and never contradicts, or thwarts the intentions, of Deity.

Surveyed from a more elevated scientific point of view, it is the representation of the progressive advancement of human life towards the realization of its original destiny, so far as it has been brought into actual being, in the course of the world's history. In accordance with the teachings of Holy writ, the true dignity of man consists in his bearing and preserving, in undiminished splendor, the image of God in which he was created. By virtue of his original structure which demands a living communion with Deity, he never could have accomplished the end of his existence had he not been elevated into fellowship with the divine nature, in the Word made flesh. It is the duty of the historian to delineate the progressive restoration in man of God's image effaced by sin, and to point out the relation which the different periods of history, both before and after the incarnation, sustain to this great mystery.

§. 2. *Limitation of this Conception.*

As in the sphere of nature the innumerable forms of its endlessly

\* From an unpublished Manual of Universal History, by Rev. W. J. Mann, of Philadelphia, from which other extracts also may appear in the pages of this Review. Translated from the German by J. S. E.



diversified life do not receive from the natural philosopher an equal share of attention, so in the department of history, it is not necessary for the historian to enter into a minute detail of every unimportant occurrence, or to describe the actions of every particular man. It is a law of universal force in the operations of nature that, whilst no isolated form of existence among its manifold productions, ever embodies the complete life of the species to which it belongs, some of them, on account of their general character, approximate more nearly than others to a full representation of any given species. The idea of a regular and uninterrupted growth of society, demands the application of the same law to the history of persons and of families, of races and of states. By attentively observing the movements of this principle, as it operates through human agencies, the historian may obtain an infallible guide in his investigations which will enable him to form an accurate judgment concerning the historical importance of any particular age, or nation, and to assign to every period its proper position.

§. 3. *The Relation of Universal history to Special history.*

Universal history has for its object a faithful delineation of the rise and progress of human life under all its forms, political and mental, moral and spiritual. In distinction from this, Special history selects a particular period, and gives an extended and minute detail of its relation to a preceeding era, and its peculiar adaptation for the promotion of the interests of society generally. Monography constitutes a third department of history. It sometimes happens, that history assumes an aristocratic character, and reveals its power through the agency of single individuals, or of a body of men, or of a particular state. A description of history under this form, falls within the sphere of Monography.

§. 4. *A more precise Definition of the Object of Universal history.*

Humanity then, in the various manifestations of its inward strength as expressed in its thoughts, in its mental and physical activity, in its actions and its sufferings, constitutes the subject of Universal history. The motto of the historian is: *nihil humani a me alienum puto*. Whilst that only which has actually happened, falls within the province of history, we must not reject as valueless myths, which, however deceptive they may be in themselves, are the me-

dia through which the spirit of an age reveals its intellectual and religious character. It is only by forming a clear and correct estimate of the Past, in its various relations, that we can be properly qualified to judge the historical position the Present occupies. Whatever served to unfold the character of a particular age, or nation; whatever imparted to the course of events a distinctive direction and evolved out of these events, as their necessary result, a particular form of life; is peculiarly valuable to the student of history. This rule requires the historian to devote special attention to the different stages of civilization, to the characteristic features of entire nations, particularly their form of government, their art, their religion, their science, and the character of their most prominent leaders, and to omit extraneous or accidental circumstances which exerted no influence, neither retarding nor advancing the interests of society.

§. 5. *Preparatory and Auxiliary Studies.*

These include particularly the ancient languages, together with every science in any way connected with the events of the Past: such as astrology, hermeneutics, ancient geography, &c. As the conception of Universal history can be grasped only by those persons who occupy such an elevated intellectual position as enables them to comprehend the significance of the Past, we must not expect to find historians among those nations which constituted no essential factors of history, and took no part in the progress of the human race towards its ultimate design.

§. 6. *Of the Sources of Universal history.*

Of the greatest importance are ancient written documents, comprising not only histories composed at an early period, but also written accounts of events, occasional historical remarks, acts, and ordinances, inscriptions, coins, &c., together with the artistic productions of ancient times, and, in general, all the remains, which serve to unfold the character of the human family at any particular period. As oral sources, we may mention popular traditions which, though not to be regarded as the offspring of capricious imaginations, must nevertheless be investigated with the most searching criticism, and used with great caution.

§. 7. *Selection and Arrangement of the Materials of Universal history.*

The chronological method of arranging the materials of history according to years and centuries, in order to obtain a comprehensive view of all the most important events, which are going on at the same time, in different parts of the world, partakes of too external and mechanical a character to merit adoption. It dismembers the various parts of one and the same historical problem, and breaks up abruptly the organic connection of events which do not terminate with a particular century, but extend their influence into the succeeding one. Divested of that shallow conception, which perceives in history nothing but a fortuitous concurrence of events, or an accidental linking of a certain number of actions by the arbitrariness of fate or the caprice of chance, the historian must recognize the active interposition of an overruling Providence which conducts the history of the world, in accordance with a predetermined plan, from one degree of perfection to another. History does not move on in its course blindly and lawlessly, but is governed at every period of its progress, by a fixed law emanating from the mind of Jehovah himself. Thus considered, it is the progressive revelation of a divine thought in the constitution of the world, revealing its presence in different modes, as the circumstances of an age and the necessities of men may require. With these manifestations of a divine plan, as they appear in the successive phases of history, the historian must be acquainted; and as he delineates the gradual growth of society, he must select those particular times for epochs, when human life sprung the bands of its former existence and entered upon a new and more perfect probation, when important events finished their course and fulfilled their meaning, when fresh spiritual energies, operating upon human nature, turned the current of history into a different channel. As one nation in the vigorous exercise of its spiritual and physical capacities, may advance with more celerity in the solution of its vocation and attain to a high state of civilization, before another may have been brought to perceive its mission, it is evident that the historian cannot break the thread of his narrative, and dam the everwidening stream of history by confining it within the narrow bounds of centuries, until those nations, which occupy the rear rank, shall have advanced to a level with their neighbors, who may have surpassed them by several centuries, perhaps, in the cultivation of their natural resources. In order to comprehend the full significance of such advanced stages of civilization, especially, in their relation to the interests of the

entire human family, and the difference between them and inferior forms of culture, we will assign to these latter a secondary place, and invest the former with the primary importance they severally deserve. For the peculiar position of any nation in the great chain of nations, depends neither upon its age, nor the duration of its existence, nor upon the extent of its population, nor the quantity of its actions, but upon their quality, as they embody, and introduce into real life elements, which will contribute to the advancement of history.

In strict accordance with these principles, we will direct our attention, in the first place, to the Oriental world—the cradle of humanity and the theatre of the tender buddings of its childhood. Generally speaking, the Orient was characterized by the decided predominance of the sensual over the spiritual element. His original righteousness dissolved by the fall, man became oppressed by a heavy night of the profoundest darkness which the feeble lights of Eastern genius never could dissipate. Even those nations, whose importance justly claim the attention of the historian, were enslaved in the most miserable bondage. Their political systems suffused with the same slavish spirit, depressed most effectually the first risings of personal liberty, and degraded the primitive dignity of man, while carnal, materialistic pursuits dwarfed his moral strength. Even the most magnificent and intellectual labors of particular individuals in the sphere of art, of religion, and of science, could not transcend the bounds of sense, nor elevate the age to a loftier position.

The Grecian and Roman systems of culture, by recognizing the claims of personal liberty and impelling it into vigorous activity, awakened in the minds of men the slumbering consciousness of their primeval glory. In opposition to the prevalent conceptions of the world, by which it was regarded as standing in no connection whatever with the purposes of Providence, they inculcated the idea that the universe was governed by moral laws, conspiring together for the attainment of moral ends; lifted, in this way, our common nature above the contracted bounds of Eastern civilization, and carried it forward to a nobler position. Private judgment once released from the crushing weight of tyranny, displayed its activity in the generation of the idea of free citizenship and in the formation of confederated free states. These refusing to yield allegiance to the dictates of a single arbitrary will, framed political and reli-



gious organizations that secured the rights of the individual, and consolidated them into a compact unity, subject to some general authority. In the exercise of personal freedom, the Grecians matured the richest fruits in the sphere of arts and sciences. An intense struggle to unfold the idea of the beautiful, to express thought in such a way that its form and contents would perfectly harmonize, to mirror forth through a statue with complete transparency, the inmost beatings of a thought, so that its outward form would be alive with the idea itself, characterized the production of the Grecian mind. In no other country was the purely *classic* form of art cultivated to such an extent, and crowned with such complete success. The religion of the Greek was marked by the same general character. He never came to the mournful consciousness of the terrible moral disharmony of his nature; in the contemplation of the beautiful artistic productions of his classic imagination, he saw in them reflections of his own supposed internal harmony, and, in this way, divested sin of its native ugliness. Even after the dissolution of its political independence, Greece, by means of its refinement and polished literature, wielded an immense influence on the character and destiny of the human family, and served, in several respects, to prepare the way for the introduction of Christianity.

As the culture of the Grecians exhibited its beauty particularly in the sphere of feeling, of imagination, and of reason, so the Romans, with their eyes directed to the other side of our constitution, endeavored to master the problem of life by cultivating the powers of the finite Understanding and the energies of the determined Will. Hence the precise accuracy they manifested in the regulation of the various relations of civil life, and their political sagacity in securing the subordination of every individual enterprise to the promotion of the grand design of their state organization. The invincible power thus acquired, enabled them to humble the pride of surrounding nations and to remove obstructions that might have retarded the introduction of Christianity, which was destined to re-organize the social fabric and teach the true principles of government.

Judaism, as a religion of revelation, enters into more intimate communion with Christianity, than the theological systems of Greece and Rome, which were the product of the natural understanding, unassisted by any special supernatural light. Under the influence of the Jewish dispensation, man was brought to stand in the immediate presence of his Maker, and confronted with the terrors of his

justice. In the struggle to meet the demands of the law by cultivating holiness of heart, and to rescue himself from the thralldom of sin by the sacrifice of appointed victims, he attained to a complete knowledge of his character as a sinner, and of his moral inability to deliver himself from the curse of the law. His endeavors to obtain a state of inward freedom, in the form of moral perfection, were rendered abortive by the diseased condition of his spiritual nature; his soul, overflowing with earnest desires for the revelation of the Messiah, trusted in the promises of Jehovah as the sole ground of salvation.

Judaism, as the religion of repentance, having for its object the awakening of a knowledge of sin and a consequent necessity for deliverance from its power by the operation of the law and the successive revelations of prophecy, must be regarded as a divinely instituted economy, designed to prepare the way directly for the manifestation of Christianity. The classical world, on the other hand, as we behold it struggling with the great problem of life, and endeavoring, in the exercise of simply natural powers, to redeem suffering humanity from the misery that afflicted it, and then expelling its last expiring energies in a piercing cry for redemption, must be considered a negative preparation for the same end.

As an entirely new spiritual principle, totally distinct from every moral agency previously at work, Christianity now enters the very heart of the world's history; proclaiming itself "joyful news" to all nations, having for its object the rescue of man from the curse of selfishness and the degrading tyranny of unbridled passion. His spiritual freedom once secured, external liberty would follow as its natural and necessary result. Christianity, however, does not bear this regenerating character in the form simply of an outward divine revelation, but in virtue of a new and heavenly *life* which it infuses into the heart of man. Thus considered, it is not only a revelation of the divine essence, but, at the same time, also, the complete and richest manifestation of human nature. Christ, who is the centre of this revelation, may, with great propriety and truth, be called the Mediator between heaven and earth, because, in his own person, he reconciled divinity with humanity. His incarnation introduced a divine life into the process of the world's history, communicated to it an entirely different direction from what it had previously, and caused the nature of man to revolve around a heavenly centre. The absolute triumph of the spirit over the flesh, or the redemption of

the world, was not simply announced by Him in the form of an abstract doctrine, but was actually accomplished, once for all, in His own person. He "is the key that unlocks the sense of the world's history." To become available for the purposes it was designed, the fullness of this salvation thus revealed, must be naturalized and incorporated in the life of humanity as an essential element of its character. Indeed, it may be affirmed without any hesitation, that since the time of Christ, every important historical event which contributed to form the character of society, bears a decided religious tendency, and that the entire process of the world's history present a successive series of struggles on the part of human life, to appropriate to its own use the blessings of this redemption. As all the nations of antiquity had performed their respective missions and expended their strength without having effected any positive salvation; as a new historical epoch demands fresh energies, vigorous enough to fulfill its design; Providence, after the dissolution of the old framework of society, brings upon the stage of action the Germanic nations, in, and through whom, particularly, Christianity exhibited its transforming and educational efficacy. Those nations, which obstinately refused to admit the light of revelation, and to recruit their exhausted strength by an admixture of Germanic elements, rapidly degenerated into Mohammedanism—a species of Paganism modified and refined, to some extent, by Christian and Jewish ideas. From the contest with this turbulent and devastating power, which concentrated for a final struggle the remaining energies of Heathenism, and strove to maintain its ascendancy by worshipping the sensual and extinguishing the moral, the Germanic nations came forth conquerors with invigorated strength. In the Occident, Christianity displayed its regenerating power in subjecting the Northern barbarians to a process of education and, in the course of time, engaging their talents in the service of the Church, and elevating them to the rank of world monarchs.

This historical advance beyond the condition of ancient society, before terminating its activity, progresses through two epochs, which, though perfectly distinct from every previous period, coincide in this, that all the truly significant events which go to make up their distinctive character, can be referred to a Christian view of the world as their source. In the first, Christianity appears as a monarchical power, embodied in the will of the Church, considered as the representative of the divine will itself, that commands and compels the individual

to yield implicit obedience to her dictates. Such ecclesiastical supremacy, though liable to grievous abuse, rests, nevertheless, upon the important thought, that the Church, so far as she is the depository of a divine revelation, carries in her constitution the power of truth and the force of authority. This truth, however, conceived of during the Middle Ages, under a predominantly outward form, led men to undervalue the internal spiritual nature of Christianity, enforced the legalism of the Old Testament dispensation, and opened the door for the entrance of Jewish and Heathen practises. In accordance with the law of divine Providence, and the necessities of our human nature, which call forth into operation the purposes of Heaven, a powerful reaction ensued, diametrically opposed to the tyranny of ecclesiastical authority. On this account it is, that the period beginning with the Reformation and extending to the present time, has been characterized by such a large amount of individual activity in the sphere of religion. Christianity is no longer regarded as an outward compulsory power, demanding a blind and slavish obedience, but as a matter of personal experience, which overcomes the individual by the force of conviction, converts the law into a principle of free personal activity, in his own consciousness, and makes him a willing subject of the Church. The recognition of the right of private judgment, as the only means to bring Christianity into contact with single persons, and to prepare the world for a thorough reformation, gradually undermined the tyrannical government exercised by the Church over the State. As only those Germanic nations, which were least adulterated by impure foreign elements, were qualified to comprehend this profound conception of religion, they constitute, accordingly, during the progress of this period, the chief factors of the historical process.

§. 8. *Utility of Universal history.*

Though it does not comport with the dignity of science to measure its worth by the extent of its utility, because it possesses, in itself considered, independent of its practical application, merit enough to claim the attention of the highest intellect, still, the historian need not fear any disparagement of his subject by instituting an investigation into its practical value.

As Universal history embraces within its compass the results of human thought in every department of human knowledge, and constitutes the proper basis for the formation of a high state of culture,



it possesses, in the first place, a universal value. Its study enables an individual to recognize himself as an essential link in the great chain of the human race, and to perceive in particular phenomena, manifestations of the general life of humanity. In a certain sense, history may be regarded as the judge of the world. For if it have not yet passed sentence upon its actions, it constitutes, in all its parts, a preparation for the final judgment; pointing with overpowering efficacy to Him, who sits enthroned in the heavens far above "the rage of the heathen, and the vain imagining of the people," clothed with majesty and holiness and, in the exercise of a Father's love, endeavoring to rescue man from his deep degradation. History is the mirror, in which the workings of individual life become visible. Its special utility, therefore, consists in its furnishing us with sound and wholesome counsel based upon the experience of past ages, in the solution of the particular vocation Providence may have assigned us. Even the relations of practical life in their final tendencies, cannot be clearly discerned, without a comprehensive knowledge of history. As it proves the Present to be the necessary and legitimate offspring of the Past, and discloses the internal connection that subsists between different epochs of history, he, who aspires to the command of a beneficial influence on his age and on posterity, whether in the sphere of the State, or of the Church, or of art, or of science, must cultivate an intimate acquaintance with the life of the Past; otherwise his activity, regulated by a partial and defective view of life, will terminate its results with his own existence: struggling in vain against the progressive march of history, he will sink into oblivion, his life having been wasted in disturbing and retarding the true interests of humanity.

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ART. XXXI.—BIOGRAPHICAL NOTICES OF DR. NISBET.

It is not too much to say, that the pulpit may be regarded as at once a faithful exponent of the character of an age, and as

tributary, in a great degree, to its formation. If we could know in any given case, precisely what sort of religious ministrations prevail in any country, or at any period, we should have the best imaginable clue to the general habits of thought and feeling and action for which that country or period is distinguished. And, on the other hand, if the general character and condition of a community were to be made known to us, we should be able to find in it many significant indexes to the prevailing tone of public religious instruction. Nor is this a difficult matter to be accounted for. The pulpit, in its legitimate range of influence, includes the interests of the life that now is, as well as that which is to come. If it is designed to speak to man chiefly concerning his immortal destiny, it still acts by innumerable indirect and nameless influences, in moulding the opinions and habits of men on other subjects, and in modifying and carrying up the structure of human society.

If the influence of the pulpit is so great, its history, or the history of those by whom its character, at different periods, has been determined, cannot reasonably be regarded with indifference. It is due, as well to general intelligence, to history, even to philosophy, that the greater lights of the pulpit should be kept shining through some faithful and enduring record, after they have passed under the great extinguisher—death, as it is to their own memories and to the gratitude of those who survive them. It is not only a grateful, but a profitable office, to call up these illustrious dead men from their graves, to put ourselves into communion with them in respect to the past, and thus to render their wisdom and experience availing to the intellectual and spiritual growth of ourselves and the men of our generation, and of posterity.

We trust, therefore, it will not be thought an unprofitable use of our pages, if we occasionally devote a share of them to the commemoration of some of the departed worthies of our American pulpit. Notwithstanding the ministry in this country has, in some respects, greatly improved with advancing years, it is, by no means, certain, that in *every* respect the change has been for the better; and, unless we greatly mistake, there are some honored names in the past, from which any period might gather additional illumination. The individual whose name we have

placed at the head of this article, certainly belongs to the number who deserve to be gratefully commemorated. We do not say, that he was, in all the qualities essential to the highest ministerial usefulness, the best model; but we do say, that considering his whole character and his whole history, few ministers in this country have a better claim to be remembered than he; and, we may add, considering that his entire field of labor on this side the water, was in Pennsylvania, there is, perhaps, no work on which it more fittingly devolves, than ours, to pay a brief tribute to his memory.

Charles Nisbet, was the third son of William and Alison Nisbet, and was born at Haddington, in Scotland, January 21, 1736. His elder brother, Andrew, was a minister of the established church, and was settled in the parish of Garvald, in the Presbytery of Haddington. Of the occupation and circumstances of his father, little more is known than that they were not such as to enable him to defray the expenses of his son's education, beyond a bare preparation for the university. But, notwithstanding the son was thus early cast upon his own resources, so intense was his thirst for knowledge, that he was enabled to accomplish his favorite object with comparatively little difficulty. He entered the University of Edinburgh, in 1752, and, at the same time, made an engagement as a private tutor, by means of which, he was enabled to meet the expenses of his whole college course. He is supposed to have graduated in the year 1754, in the eighteenth year of his age.

From the University, he passed immediately to the Divinity Hall, in Edinburgh, where he continued a diligent and successful student six years; during which time he supported himself chiefly by his contributions to one of the popular periodicals of the day. There still remain among his private papers, some records of his religious exercises at that time, which show that if he was enthusiastically devoted to theology, as a science, he was, nevertheless, an earnest and devout christian. He was licensed to preach the gospel by the Presbytery of Edinburgh, on the 24th of September, 1760.

His first engagement as a stated preacher, was with the church in the Gorbals of Glasgow. The congregation stipulated, in ad-

dition to the salary promised in their call, to furnish him with a house; but as he had no family to occupy a house, they failed to fulfil this part of their engagement. After having remained with them about two years, he received a call from the church of Montrose, which he thought proper to accept. On taking leave of his congregation, he, with his wonted aptness, preached to them from Acts, xxviii. 30: "And Paul dwelt two whole years in his own hired house, and received all that came in unto him."

The church of Montrose, was a large and intelligent one, and the right of patronage of the parish was vested in King George III. Mr. Nisbet was ordained on the 17th of May, 1764, by the Presbytery of Brechin, within the bounds of which he had his pastoral charge. Notwithstanding he was settled as co-pastor with the Rev. John Cooper, yet the advanced age and consequent infirmities of his colleague, devolved upon *him* nearly the whole amount of pastoral duty. He addressed himself to his work, however, with great energy and success, and quickly won, not only the respect, but the admiration of his extensive and influential charge.

About two years after his settlement in Montrose, he was married to Miss Anne Tweedie, a daughter of Thomas Tweedie, Esq., of Quarter, about thirty miles south of Edinburgh. An attachment had existed between them for twelve years; but their marriage had been postponed from prudential considerations. Another distinguished personage was married at Montrose, about the same time; and as they were both in private, friends of the celebrated Dr. Beattie, Professor at Aberdeen, he composed on the occasion, a beautiful poem, which he styled *Epithalamium Montrosianum*.

Not long after, Mr. Nisbet's settlement at Montrose, Dr. Witherspoon, then pastor of the church at Paisley, was chosen to succeed Dr. Finley, as President of Princeton College. His first impression was that he could not accept, and his first answer was in the negative. But Mr. Nisbet, though at that time only thirty-one years of age, was the person whom Dr. Witherspoon recommended as more suitable to fill that important station, than any other within his knowledge. The Dr., however, on more mature reflection, concluded to accept the place; and though



his answer in the negative had already been communicated to the trustees of the college, yet, on receiving an intimation of a change in his views, they immediately renewed the appointment, and he forthwith signified his acceptance of it. Witherspoon had had something to do in conducting Nisbet's early studies, and they always remained firm friends, until death separated them.

It is well known that, at the time when Mr. Nisbet entered the ministry, the Church of Scotland was divided into two parties—the *orthodox* and the *moderate*—a division which, in a modified sense, at least, continues to this day. Mr. Nisbet was uniformly and decisively associated with the orthodox party; and though that party was then considerably in the minority, yet, in several instances, with the vigorous coöperation of Dr. Witherspoon, he made himself deeply felt in the General Assembly, and even succeeded in carrying certain measures which were regarded as adverse to the interests of the opposite party. One or two of his speeches in the Assembly have been preserved, which may be considered as models of eloquence in an ecclesiastical deliberative assembly; unless, perhaps, some might think them more highly spiced with wit than consists with the decorum due to such an occasion.

In the year 1771, Mr. Nisbet wrote a review of Wesley's system of doctrine, which was, at that time, attracting considerable attention from the theologians of Scotland. The article, which however, was not published till several years afterwards, discovers a remarkably comprehensive and discriminating mind, though it deals with both the system and its author with no inconsiderable severity. Had the article been written at a later period, it has been thought by a competent judge who knew Dr. Nisbet well, that it would have borne a somewhat different character.

Mr. Nisbet, in common with many other distinguished men of his country, justified the claims of the American Colonies which brought on the war of the Revolution. And in the progress of the struggle, he hesitated not boldly to proclaim his views both in public and private; and sometimes with such scathing irony that the partizans of government, while they could hardly repress a smile, were yet burning with indignation. He showed himself,

also, the earnest friend of reform in the established church. The Patronage Act, especially, he opposed with great zeal, and in 1782, he drew up a series of resolutions, which were adopted at a large meeting in Montrose, designed to procure the repeal of that act and restore to the church the right to choose their own ministers. But, notwithstanding he was so often found, in reference to matters of church and of state, and of both united, on the unpopular side, his varied talents and acquirements, in connection with his acknowledged sterling integrity and worth, secured to him a very general and substantial popularity.

In 1783, the degree of Doctor of Divinity was conferred upon him by the trustees of Princeton College;—an honor, which it is said, would probably have been conferred by the same institution at an earlier period, but for the temporary interruption of friendly intercourse between this country and Great Britain, occasioned by the war of the Revolution.

In 1783, a new college was founded at Carlisle, Pennsylvania, called Dickinson College, in honor of the celebrated statesman, John Dickinson, who, at least, nominally, took the lead in its establishment. In April, 1784, Dr. Nisbet was chosen President of this institution; and his acceptance of the office was urged by Mr. Dickinson, Dr. Rush, and others, with great importunity. He was quite aware that the enterprise must involve serious difficulties, though there were some of which he was not, and could not be aware, till he should learn them by experience. After having had the invitation sometime before him, and looked at it in various and somewhat conflicting lights, he at length, in opposition to the judgment of many of his best friends, signified his acceptance of it, and shortly after set about preparing for his voyage to America.

He sailed from Greenock, with his family, on the 23d of April, 1785, and landed at Philadelphia on the 9th of June following. He brought with him his wife, two sons, and two daughters, having buried four children previous to his leaving Scotland. Having remained a few weeks in the family of Dr. Rush, of Philadelphia, and in the meantime, made a short visit to his old friend Dr. Witherspoon, at Princeton, he set out for Carlisle, and reached it amidst the usual patriotic demonstrations of the Fourth of July.

He was received by the assembled multitude with the most marked testimonies of respect; and on the next day was formally inducted to his new office. His inaugural discourse,—the only discourse he ever allowed to be printed—was designed to illustrate the importance of the union between learning and piety. It was considered as well worthy of its accomplished author.

Scarcely had Dr. Nisbet entered on the duties of his office, before he and several of his family were attacked with a violent fever, from which their recovery was very difficult and gradual. The Doctor himself suffered more severely than any of the rest; and after a confinement of several months, during which he was utterly inadequate to any mental or bodily labor, he had so far yielded to discouragement as to resolve on returning to his native country. Accordingly, on the 1st of October, succeeding his arrival, he tendered to the Board of Trustees of the college, the resignation of his office; which, however deeply regretted by them, they, on the whole, felt constrained to accept. As the season was unfavorable to a voyage across the ocean, he determined to postpone his return until spring; in the meantime he had so far regained his health and spirits, that he consented to be re-appointed to his office, and accordingly, on the 10th of May, 1786, he was unanimously elected a second time President of the college. Though it was some time before his health was fully restored, yet it was never afterwards seriously interrupted, till the approach of the malady that many years afterwards closed his life.

As soon as his health would warrant his return to vigorous labor, he not only resumed his official duties, but pursued them to an extent which would have seemed an overmatch for any constitution. He immediately commenced the preparation and delivering of four different courses of lectures:—one on Logic, another on the Philosophy of the Mind, a third on Moral Philosophy, and a fourth on Belles Lettres, including interesting views of the principal Latin and Greek Classics. Each of these lectures was written, so far as it was written at all, on the evening immediately preceding the delivery; but his mind was such a store-house of well-digested and admirably arranged material pertaining to every subject, that a few hints only, committed to paper, were all the preparation that he needed for a meeting with his class.

In addition to the amount of labor already referred to, he yielded to a request of several of the graduates of the college, who had in view the Christian ministry, to give them a course of lectures on Systematic Theology. He was accustomed to deliver one of these lectures every day in the week, except Saturday and Sunday, while the college was in session; and the whole course consisted of four hundred and eighteen lectures, and extended through a period of somewhat more than two years. They were all written out and read with great deliberation, so that each student might take them down from the lips of the lecturer. He did not claim for them the merit of entire originality, but frankly told his students that he availed himself freely of the writings of the most approved theological authors. After this course was completed, he delivered another, consisting of twenty-two lectures, on the pastoral office; and these also, were taken down by the students in the same manner as before.

Besides his onerous labors in connection with the college, he regularly preached in the Presbyterian church in Carlisle, alternately with the Rev. Dr. Davidson, who was at that time its pastor. His services here, as well as in the college, were very generally and highly appreciated.

At the first commencement in the college, which occurred on the 26th of September, 1787, there were nine young men admitted to the degree of Bachelor of Arts; and the institution, in its constantly increasing popularity, showed the influence of its distinguished Head. It must be admitted, however, that Dr. Nisbet's expectations in coming to this country, were by no means, fully answered. Notwithstanding the great object of the Revolution had been gained in our national independence, yet the intellectual, moral and, in some respects, the civil interests of our country had suffered greatly in the struggle; and he found such a state of things here as it was hardly possible for him to anticipate. He came when the elements were in a chaotic state, and were susceptible of the influence of any vigorous and plastic hand. His letters to his friends in Scotland, breathe a feeling of disappointment; but he was not unwilling to submit to some inconvenience and self-denial for the sake of doing something to mould the character of an infant nation.



In the spring of 1792, Dr. Nisbet paid a visit to Gov. Dickinson, in honor of whom the college was named, and who then resided at Wilmington, Delaware. The Governor, who felt himself in some degree responsible for unredeemed pledges made to Dr. Nisbet previous to his leaving Scotland, received him with every mark of hospitality and respectful attention; and the visit seems to have been mutually and highly gratifying. On the first evening after the Dr.'s arrival, the conversation turned on the probable effect of an earnest prosecution of the study of the physical sciences on the religious character; and such was the impression made on the mind of the Governor by the remarks of his distinguished guest, that at the close of the conversation, he said to him:—"Doctor, what you have said would form an invaluable octavo volume;—I would give a large sum to have it in that form." The Governor urged him to pay him an annual visit; and Dr. Nisbet shortly after his return home, received notice that Mr. Dickinson had deposited five hundred dollars in one of the banks of Philadelphia, subject to his order, to meet the expense of the visits which he had solicited. The President was not slow to avail himself of this proffered generosity, and, accordingly, for several years afterwards, paid an annual and most welcome visit to his illustrious friend. His journeys were always made on horseback.

In the year 1793, Dr. Nisbet was subjected to some peculiar trials, in consequence of what was called the "Whiskey Rebellion"—a rebellion in Pennsylvania, occasioned by the tax laid by the Government of the United States on ardent spirits. Feeling that it was one of those occasions on which the pulpit had a just right to be heard, Dr. Nisbet, while the tumultuous scene was in progress, preached a sermon that was designed to discountenance the rebellious procedure, and that contained some sarcastic allusions that gave great offence to the insurgent party. A few days after, when a company of the rebels came into Carlisle from the adjacent country, to erect a Whiskey or Liberty Pole, serious apprehensions were entertained, that Dr. Nisbet's house would be assailed by the mob; and several respectable individuals offered to remain in it for the purpose of aiding in its defence, if there should be occasion; but the Doctor declined their

offer, on the ground that their presence might serve to invite an attack. The result, however, justified the apprehension of his danger; for the mob were actually on their way to accomplish a work of destruction upon his dwelling, when they were met by some one who informed them that the President's younger daughter was seriously ill, and were persuaded in consequence of this information, to forego their contemplated outrage.

Early in January, 1804, Dr. Nisbet took a severe cold, which grew into a fever and inflammation of the lungs, and finally terminated his life. He died on the 18th of the month, after an illness of less than three weeks. During the greater part of the time, his bodily sufferings were intense, but his patience and fortitude were most exemplary. Even after he lost the power of conversing with those around him, his mind was evidently absorbed in communion with his God. He died with "Holy, Holy, Holy!" upon his lips, having, within three days, completed the sixty-eighth year of his age. His funeral was attended by a large concourse, who evinced the most affectionate respect for his memory, and an appropriate sermon, delivered on the occasion by the Rev. Dr. Davidson.

Dr. Nisbet left a widow, who survived him more than three years, and died in the hope of a better life, May 12th, 1807. He left four children. The eldest son, Thomas, who had been graduated at the University of Edinburgh, died shortly after his father. His second son, Alexander, after graduating in Dickinson College, studied law, and settled in Baltimore, where for many years, he has held the office of Judge of the city court. The eldest daughter, Mary, was married in 1790, to William Turnbull, Esq., a native of Scotland, but at that time, a resident of Pittsburgh, and survived her father about twenty years. The youngest daughter, Alison, who was married to Dr. Samuel M'Coskry, an eminent physician of Carlisle, in 1795, was left a widow in 1818, and is still (1849) living. Her only surviving son is the Rt. Rev. Samuel M'Coskry, Bishop of the Protestant Episcopal Church in the Diocese of Michigan.

Dr. Nisbet's valuable library, consisting of many of the rarest works, fell into the hands of his two grandsons, Bishop M'Coskry and Henry C. Turnbull, Esq., who, with highly commen-

dable liberality, presented it to the 'Theological Seminary at Princeton.

Dr. Nisbet, while in Scotland, was in intimate relations with many distinguished individuals in that country, and he maintained a constant correspondence with several of them after he came to America. Among his most devoted friends, were the Countess of Leven, a lady distinguished for her intelligence and piety; the Earl of Buchan, well known in this country as Washington's correspondent; and the Rev. Dr. John Erskine, of Edinburgh, for a long time a leader of the orthodox part of the established church. The latter left as a legacy to Dr. Nisbet, a considerable part of his library; but before the fact was known in this country, the venerable legatee had departed.

We shall not attempt anything like a minute or philosophical analysis of Dr. Nisbet's character, while we are well aware that it might very properly form the subject of an elaborate and highly instructive essay. He possessed one of those singularly constituted and yet highly gifted minds, which are found only here and there in the history of an age, and which form an appropriate study for those who would contemplate human nature in its diversified ramifications. He is one of the men who serve to relieve the otherwise monotonous character of human society, one whom even an ordinary curiosity might have craved to see, and of whom it is no wonder that the few surviving ones who knew him, love so well to speak. We regret that we can say nothing concerning him, but what others have said before; and yet we have no doubt of the correctness of our impression concerning his character, as we have received them from several of his most intimate friends. And his character was so transparent as well as so unique, that, so far as we know, there was never among those who had an opportunity of judging, much difference of opinion in respect to it. The most full, and we doubt not, the most faithful, account of Dr. Nisbet, that has yet appeared, is from the pen of the venerable Dr. Miller, whose intimate personal acquaintance with this remarkable man, as well as his accurate and acknowledged impartiality, pointed him out as the most suitable person to embody his recollections of him in a permanent record.

In his person, Dr. Nisbet was a little below the middle stature, and in early life was rather slender, but before he arrived at middle age, became somewhat corpulent, and continued so as long as he lived. The change is said to have come over him suddenly, as if under the influence of disease; and yet his health never really suffered in consequence of it. He always possessed great bodily agility, and in early life performed feats in this way that would seem almost incredible. With the exception of occasional attacks, of what would now probably be called *dyspepsia*, his health was for the most part uninterrupted.

In the intellectual world, he might almost be said to be a prodigy. The two characteristics by which he was most distinguished were memory and wit, while in some others he was highly reputable—even eminent. It were scarcely too much to say of him, that he never forgot anything which he had read or heard. He would master even a difficult work with most surprising rapidity; and when it was once in his mind, instead of making a mere temporary lodgment there, it became a perfect fixture—apparently as permanent as the mind itself. The consequence of this remarkable power of memory, in connection with a thirst for knowledge which amounted to a perfect passion, was, that it was difficult to start a subject with which he was not familiar, difficult to name an author which he had not perfectly at his command. It is said of him, that on one occasion he was dining with a party of friends, and one of them, being somewhat ambitious of displaying his classical knowledge, quoted as an illustration of something that came up, several lines of the Iliad in the original Greek. When he had finished his quotation, said the Dr., “well mon, go on; what you have left is just as good as what you have taken;” but the *scholar* was obliged to own that he had gone as far as his knowledge would carry him. The Doctor then took up the passage where his friend had left it, and went on at very considerable length, with the most perfect ease and freedom.

His wonderful wit constituted him at once a terror and an attraction; for while every body loved to listen to it, there were few who did not dread coming under its lash. In general, it took the form of playful good humor, but if occasion required, it could



become the channel of terrific and scathing rebukes. One or two of his speeches delivered before the General Assembly of the Church of Scotland, which are still preserved, show that sport with him sometimes became no sport; and that he knew how to make a joke the vehicle of a thunder-bolt. If all his witticisms that tradition has brought down to us were gathered into a volume, it is not easy to say what length they would run; and we are free to acknowledge, that they do not constitute the class of his sayings that we think most worthy to be perpetuated. We will, however, mention a few of the many anecdotes that survive concerning him, which may serve to illustrate this trait of his character.

Dr. Nisbet was once asked, how he could define modern philosophy. His reply was, "It consists in believing everything but the truth, and exactly in proportion to the want of evidence; or, to use the words of a poet, in making windows that shut out the light and passages that lead to nothing." The following colloquy is said to have passed between him and Dr. Mason of New York, in reference to his very infrequent attendance on the meetings of the General Assembly at Philadelphia. It occurred at Philadelphia while the assembly was in session:—"Well Doctor," said Dr. Mason, I find you sometimes come to Philadelphia during the sessions of the General Assembly." "Yes," said he, "I am not a member, but I like to meet my friends, and see a little of what is going on." *Mason.*—"Do you not sometimes go into the assembly, and listen to its proceedings?" *Nisbet.*—"Yes, I sometimes go in for the *benefit of hearing*, and then I come out for the *benefit of not hearing*." *Mason.*—"Well, Doctor, which is the greater benefit?" *Nisbet.*—"Indeed, mon, its hard to strike the balance." Dr. Green, of Philadelphia, on a certain occasion, had had a very fine horse stolen from a pasture in the neighborhood of the city: Dr. Nisbet happening to be with him a day or two after, adverted to the circumstance of his loss. "So," said he, "I understand you have lost your horse." "Yes, Doctor," said Dr. G., "the night before last, a thief fancied him, and I fear I shall never see him again." "No doubt," said Dr. N., "it was done by one of the sovereign people; he was taken without your leave by a pure act of sovereignty. But,

sir, it was only a forced loan; it was an act of practical liberty and equality; the rascal thought that you had been riding long enough, and that by all the laws of equality, it was his turn to ride now; and so he made use of his liberty to appropriate to himself a part of your property without your consent." At a certain time when he was a member of the General Assembly, the weather being very warm, and the sunny days of temperance not having yet come, a pitcher of beer was brought in and placed near the moderator's chair. The moderator being very thirsty, began to drink, and kept on drinking, till Dr. Nisbet, who was in a similar predicament, began to think that the cup was in danger of being exhausted; whereupon he jumped up, and in the best possible humor cried out,—“I hope the motherator does not mean to drink all the *bare*, because he's the *mooth* of the body!”

As a preacher, Dr. Nisbet was confessedly eminent, though it is much to be regretted that he has left so little from which we can form an estimate of his power in the pulpit. His sermons are said to have been full of weighty, well-digested and well-arranged thought, and to have been delivered in a simple and effective manner, but without any of the graces of oratory. In early life he was accustomed to write a considerable portion of what he delivered, but as he advanced in his course, he wrote nothing beyond the merest skeleton, and more frequently did not write even that. It is said that his own family did not know when he made his preparation for the pulpit, or even that he made it at all, except as his sermons evidently showed the most mature thought. On one occasion, he was found in the congregation of a brother clergyman, who had preached during the Sabbath morning on a particular subject, and promised to resume it in the afternoon. He asked Dr. Nisbet to take his place in the second service; and he complied with the request to the letter; for, not only did he preach, but took up the subject which his brother had discussed in the morning at the very point where he left it, and carried it through in the most felicitous manner, and without the semblance of embarrassment.

In his theological opinions, Dr. Nisbet was a strict conformist to the confession of faith in the Presbyterian church and the Assembly's catechism. He was, however, not only tolerant, but liberal

towards Christians of other communions, and cordially extended the hand of Christian fellowship to all whom he considered as holding the grand peculiarities of Christianity.

As a theological teacher, he was regarded as among the most accomplished and most successful of the day. Several of the greater lights of our American pulpit, some of whom still shine, while most of them have sunk in death, were trained for the ministry under his instruction and superintendence. Dr. Miller, who enjoyed the benefit of his lectures and of a most unreserved intercourse with him for a considerable time, even now in his old age, easily kindles into a glow of affectionate and grateful feeling, whenever his venerated teacher and friend happens to be the subject of conversation.

As the President of the College, Dr. Nisbet had to contend with many difficulties, some of which grew out of the fact that the institution was then just struggling into life, and others, perhaps, from his having been trained under the influence of foreign institutions. His fidelity in the discharge of duty, his devotion to the interests of literature and religion, in connection with the institution over which he was called to preside, it is believed that no one ever questioned; and if his career in this department of labor were less brilliant than his fame as a scholar and a divine might have led us to expect, it was doubtless to be referred chiefly to causes that were beyond his control. We now and then meet with some veteran who graduated with him, and if allusion is made to the fact, it is pretty sure to bring over his countenance a smile of exultation.

Dr. Nisbet, with his unrivalled powers of wit and sarcasm, had a warm, benevolent, generous heart. He was quick to listen to the tale of sorrow, and always on the alert to perform offices of kindness and goodwill. He could not brook the spirit of meanness or cunning; frank and generous himself, he looked with profound disapprobation on the least departure from stern integrity. To his friends he was always more than welcome; to his family he was everything. Nature and grace was each a liberal contributor both to his greatness and goodness. He was a great light in the firmament of exalted minds; but it was his love of truth and love of Christ that threw over his character its most hallowed and sublime attraction.

## ART. XXXII.—THE LUTHERAN CONFESSION.

THE EVANGELICAL REVIEW. Edited by *William Reynolds*, Professor in Pennsylvania College. With the assistance of Dr. *J. G. Morris*, Prof. *H. T. Schmidt*, Rev. *C. W. Schaeffer*, and Rev. *E. Greenwalt*. Vol. I. No. 1. July, 1849. Gettysburg. Neinstedt.

WITH many others, we welcome the appearance of the new Quarterly here announced. It is in all respects worthy of the very respectable auspices under which it is ushered into the world. Its outward appearance must command general admiration and respect; while the solid and substantial character of its contents, is such as to deserve and justify fully the care thus taken for their genteel representation. Without the show of any effort or undue pretension, the present number of the publication serves well to reveal a portion of the strength it has to rely upon for its support in time to come, and carries in it a fair guaranty that its work will be prosecuted with vigor and effect. The plan of the Review is liberal and judicious; its spirit is that of earnest faith, apparently, seeking to speak the truth in love; while the qualifications of its worthy and excellent editor, in particular, make it certain that it will be conducted wisely, to the credit of the Lutheran Church, and to the benefit, also, we trust, of the Church at large. We are glad to learn that it meets wide patronage and favor, and wish for it a still more extended prosperity in this way hereafter.

We welcome this Review, because its banner is unfurled in favor of true *Lutheranism*, in the bosom of the American German Church. It proposes, indeed, to make itself open and free ground, to a certain extent, for the exhibition and discussion of all the conflicting tendencies which enter at this time into what is sometimes denominated American Lutheranism as a whole; tendencies far enough aside, in some cases, as we all know, from the only true life of the Church as embodied in the Augsburg Confession. This, in the circumstances, may be all right and good. Still, it is not meant, of course, that the Review itself is to be indifferent to all these tendencies alike, or, what would be the same thing, alike favorable to them all, in its reigning char-



acter and tone. It is understood to go decidedly for the standards, and the true historical life, of the Lutheran Church. This does not imply, indeed, that it is to make common cause with the stiff exclusive pedantry of the *Altlutheraner*, technically so styled; who come before us in the German Church, as a fair parallel to the similar petrification which is presented to our view in the pedantry of the Scotch Seceders. What lives must move. The Review proposes no substitution of dead men's bones for what was once their living spirit. But this spirit itself it will seek to understand and honor, with due regard to the wants of the Church as it now stands. It will not be ashamed of the Augsburg Confession. It will speak reverently, at least, even of the Form of Concord, as well as of the great and good men to whom it owes its origin. It will not dream of sundering the stream of Lutheranism from its human historical fountain in the sixteenth century, by the miserable fiction of an American Lutheranism in no living and inward connection with the Lutheranism of Europe; the *name* thus made to be everything, and the substance nothing. It will not stultify Luther himself, by professing to accept his creed and magnify his name, while the very core of all, his sacramental faith, without which his creed had for himself no meaning or force, is cast aside as a silly impertinence, deserving only of pity or contempt. The Review proposes to stand forth, in one word, as the representative of true *bona fide* Lutheranism, in the old sense, as it was held, for instance, by Melancthon, in the age of the Reformation, and as it is held now by many of the best and most learned men in Germany. This it proposes to do here on American ground, in full face of the unsacramental thinking with which it is surrounded on all sides, and in full view of the scorn, open or quiet, that is to be expected at its hands. In all this, as already said, we unfeignedly rejoice. We are glad that Lutheranism has found an organ, after so long a time, to plead its own cause before the American Church; and we are glad it has found an organ which promises to plead this cause so ably and well.

Are we then Lutheran? Just as little as we have become Roman. As we stand in the bosom, externally, of the *Reformed* Church, we find in it, also, the only satisfactory resting place at

present, for our faith. With vast allowance, inwardly, in favor of others, conscientiously embosomed in a different confession, we feel that the Reformed principle, particularly as it comes to what seems to us to be its truest and best expression in the Heidelberg Catechism, is the only one in which we can fairly and fully acquiesce. We believe, indeed, that Lutheranism and Reform, the two great phases of the Protestant faith, may be so brought together with mutual inward modification, that neither shall necessarily exclude the other, that each rather shall serve to make the other more perfect and complete; and we earnestly long for this union; but so long as the antithesis, which, in itself, thus far, has been real and not imaginary only, is not advanced to this inward solution and reconciliation, we are in principle Reformed, and not Lutheran. In particular, we are not able at all to accept Luther's idea of Christ's presence in the eucharist. With Calvin, and the Heidelberg Catechism, we hold the mystery itself, and abhor the rationalistic frivolity by which it is now so commonly denied; but the *mode* of it we take to be such as fairly transcends all local images and signs. It is accomplished in the sphere of Christ's Spirit only, mirifically for faith.

Why, then, it may be asked, should we find such satisfaction in an enterprise, which has for its object expressly the vindication of Lutheranism, and that is likely to be so powerfully felt in its favor? The question is fair, and deserves a fair answer.

We look upon Lutheranism, in the present stadium of Christianity, as a necessary part of the constitution of Protestantism. Our idea of Protestantism is, that the two great confessions into which it was sundered from the start, the Lutheran and the Reformed, grew with inward necessity, out of the movement itself, carrying in themselves thus a relative reason and right, of the same general nature with what must be allowed in favor of the Reformation itself. In this respect, that first grand rent is, by no means, parallel with the sectarian divisions of the present time; for they are palpably, to a great extent, the product of mere self-will, without any truly objective necessity, and as such, in the highest degree irrational. Protestantism includes in itself, two tendencies, both of which enter legitimately into its life; while each, at the same time, seems to involve at last the destruction of

the other. This only shows, however, that the truth of it must hold at last, in some way, in such a union of these forces as shall make them to be one. The two original confessions come not thus by accident, but by the logical law, we may say, of the vast fact of Protestantism itself; with a necessity, however, which is not absolute, but only relative, and so interimistic, and which is destined, accordingly, in due time, to pass away in their inward amalgamation; a result which will involve, also, no doubt, a full conciliation of the Protestant principle, as a whole, not with Romanism as it now stands, but still with the deep truth of Catholicism, from which, by abuse, the Roman error springs. All which may our Blessed Lord hasten, in his own time and way. The case being thus, it is plain that Lutheranism can never give the full sense of the Protestant Church, by carrying out simply its own life in a separate and one-sided way; but it is just as plain, also, of course, that this is quite as little to be expected from the Reformed confession, under a like exclusive view. This seems to us to be well nigh a self-proving axiom, for such as have any true faith in the Reformation as God's work, and any true insight into the constitutional reason of the two confessions as its immediate and necessary product. We can have no patience with any man's pretended faith in this great movement, who can allow himself to think of either side of it, the Lutheran or the Reformed, as meaningless and false; and who can imagine thus, that the completion of Protestantism is to consist in the complete stultification of either interest, to make room for the wholesale glorification of the other, as naked and sole mistress of all truth in the case from the beginning. The Reformed Church can never fulfil its mission, either in theology or practical piety, without the Lutheran. Its perfection must stand in the end, not, of course, in passing over to the original Lutheran stand-point, nor yet in keeping up a perpetual war with it as Rome with Carthage; but still, just as little either in forgetting its existence, and pushing out pedantically the Reformed principle its own way, in full ignorance, or in full contempt, of the counterpoise it is bound to acknowledge on the opposite side. The only sufficient and rational adjustment of the antithesis which holds between the two confessions, is such as shall do justice to the full weight of the antithe-

sis itself, by bringing its two sides into such harmony, that each shall be the complement of the other. The problem in the case is not to denounce and damn, nor yet to ignore and forget, but in love to reconcile, and so surmount the opposition that is found to be really and truly in the way.

With any such view as this, it is not possible, of course, to be satisfied with the reigning habit of our American Protestantism, as it now stands. The old confessional antithesis, which was felt to be so deep and vital in the age of the Reformation, has, with us, apparently, gone almost entirely into oblivion. Few understand it, and few, consequently, take any interest in it whatever. It is regarded widely as an obsolete folly. The age is supposed to have got beyond it, and to stand on higher ground. Now this would be very well, if our supposed advantage in such form were the result of a true inward mastery of the old theological question itself, or system of questions rather, which gave so much trouble to our ecclesiastical ancestors. But this is not the case. The old controversy has been silenced simply, not settled, in favor of one side, without any regard to the rights of the other; and the consequence is, accordingly, a one-sided declination, also, of the interest thus favored, away off from its own true and proper orbit. We have among us confessional divisions still; but they are not founded at all in the original Protestant separation. That is, for the most part, no longer thought of at all, or thought of only as one particular rent, (now out of date,) among a score of other rents, more nearly affecting the consciousness of the present time. To a large part of our theology, the term *Reformed*, as it enters into the original history of Protestantism, is no longer intelligible. How many ministers even, with regular education, take it for the designation simply of some fragmentary interest of the German Church, as we find it sometimes applied, for instance, to particular secessions, such as the Reformed Methodists, Reformed Presbyterians, &c., with no sense whatever, as it might seem, of its true generic signification, as applied in the beginning to the whole confession, which in Switzerland, France, Holland, England, Scotland and Germany, was thus distinguished from the other great confession bearing the name of Luther. Such want of familiarity with the old sense of the title, is itself a proof,



however, that the sense of the fundamental distinction or issue in Protestantism, to which it refers, has also passed away. Not only the name, but the idea, also, of the *Reformed* confession, as related to the Lutheran, has grown strange to the main part of our religious thinking. We have, ordinarily, a much more active sense for the subordinate issues, exhibited in Methodism, for instance, or Secederism, or Newschool Presbyterianism, &c., in their relations to other sects. The primary confessional interest of Protestantism is gone, by the virtual failure among us of one whole side of the antithesis on which it once turned. Lutheranism has been in this country a perfectly foregone cause. Our Protestantism has planted itself wholly on the Reformed side of the old confessional line; in such a way, however, as to make no account of any such line; with the assumption, rather, that the ground thus taken covers the whole sense of Protestantism, and that it offers no other field properly for theological distinctions. So, of course, with our sect spirit universally. Our evangelical christianity, in general, however, shows in this respect the same character. The true Lutheran element has no place in it whatever. Luther would not feel himself at all at home in our churches. Take Puritan New England, which in some sense rules our religious life. Luther is glorified by it, of course, on all sides; but how few there understand him, or have any real sympathy with his soul. The Protestantism of New England, is the extreme left, we may say, of the Reformed wing of this faith, to which the very existence of Lutheranism has come to be a mere word. The predominant feeling with it has been, that the history of theology in this country, since the days of Jonathan Edwards, downwards, may be taken as the comprehension, in substance, of all that is important in its history since the Reformation, or before it; that all other theology, at least, must be measured and tried by this; and that no school or tendency is worth minding much, that comes not near to it in some way, in its formulas and tones. Even the old *Reformed* theology, of foreign lands, has found but small respect or study at the hands of this self-sufficient and self-satisfied spirit. But how much less the old Lutheran theology? And yet, what is Protestant theology, as a science, if no account be made in it of the vast achieve-

ments of the Lutheran Church? We have had experience in this case, as well as room for observation; and we know that a good theological education is not supposed generally to need any reference whatever to this old Lutheran divinity, except in the way of outward polemic notice, here and there, as in the case of other false systems. Our reigning theology feels itself to be absolutely complete in the Reformed shape only, and goes, for the most part, on the broad assumption that all else is now, and ever has been, sheer unbiblical fancy, which, if a minister have some knowledge of, in antiquarian style, it is well, but which, at the same time, he may be ignorant of just *as well*, for all solid purposes in his profession.

In these circumstances, unfortunately, the Lutheran Church itself in this country, heretofore, has had almost no power to make its voice heard, in favor of the interest it was called historically to represent. The entire German Church, both Reformed and Lutheran, has been long prevented by outward circumstances, from entering into the full possession and free use of its proper native resources, so as to do itself justice in the midst of the simply English tendencies with which it has been surrounded. In this way, to American Christianity in general, Lutheranism as here existing, has seemed a perfectly insignificant element in our religious history. And then, to make the matter worse, our Lutheranism itself, and it must be acknowledged too, the very best part of it, religiously considered, dissevered, in a great measure, from its own history, fell in largely with this way of thinking, learned to undervalue itself, and sought in the same measure to win favor and respect by ceasing to be Lutheranism altogether, except in outward form and name. We have had thus the strange spectacle of the Lutheran confession throwing itself clear over the line by which it was originally distinguished from the Reformed, and not only making common cause with this in its general principle, but actually taking the lead, oftentimes, in the work of pushing out this principle to its worst extreme consequences on the opposite side. No wonder that the whole interest should be so widely treated, in this state of things, as a theological nullity. One whole side of Protestant theology has been thus, here in America, as good as extinct; and it has been taken for granted, in

every direction, that it was absolutely full and complete, in the form simply of the other side. Our theological questions, it is well known, turn almost exclusively on this assumption; being started and reasoned upon for the most part from Reformed premises *only*, as if no body could dream now of including anything beyond these in the conception of Protestantism. On such a question, for instance, as that of sacramental grace, the mystical force of the holy sacraments, one which was felt to lie at the ground of christianity itself in the sixteenth century, it is common now to make no account whatever of the Lutheran faith, (as little as of the Roman Catholic,) but just to go forward gravely as though it had never existed, or never had entered confessionally into the life of the Reformation at all! The necessity of coming to any right understanding with it on so vital an interest, is not felt at all nor acknowledged; but on the contrary, it is taken to be a test and mark of truth, rather, to get as far off from it as possible, and to show the utmost possible independence of its authority, as something wholly foolish and false.

Now this involves, of course, a gross insult upon the American Lutheran Church itself, which is only made worse by the kind courtesies that may seem to go along with it, at least, in part. It is as though New England should say: "Good Lutheran friends, we hold your old confessional stand-point, so far as we have thought it worth while to look at it, (a needless trouble, however, for our own faith, *we* go by the Bible,) to be no better than ar-rant nonsense, and Luther himself, (glorious man,) a poor dolt, for making so much noise and fuss about it as he did. But we do not burden *you*, of course, with any such obsolete folly. *American* Lutheranism, like all else American in this wonderful nineteenth century, is quite too clever for that. We smile upon you as evangelical in our own sense, and shall be pleased to have you smile upon us as your very good friends, in return." But this is not all, nor the worst, in this case. Such vast wrong done to one whole side of Protestantism, whose rights are just as legitimate and clear, historically, as those of the other, must of necessity infer vast wrong to this also, as having no power to remain true to itself in any such isolated and abstract view. We hold it for a fixed maxim, that the genuine Reformed tendency can

continue to be genuine, only in connection with the Lutheran tendency, with which it divided in the beginning the universal force of the Protestant movement. It can never complete itself by falling away from this entirely, losing all sense of its presence, treating it as an impertinent and senseless nothing; this must amount at last to a falling away from Protestantism itself. It can become complete, (as Lutheranism, also,) only by recognizing the weight that actually belongs to its twin-born counterpoise, and so leaning toward it as to come with it finally into the power of a single life, that shall be neither one nor the other, separately taken, but both at once thus raised to their highest sense. A Christianity, then, that ignores and rejects in full the Lutheran element, can never be sound and whole. The Reformed habit of thought wins no favor in our eyes, from being *so* Reformed as to have lost all sympathy with the old Lutheran theology, all power possibly of understanding at all what this means. On the contrary, all such abstraction fills us with misgiving and distrust. We have no faith in a religion, that takes half the Reformation for the whole. We have no disposition to sit at the feet of a theology, that yawns over the vast confessional interest of the sixteenth century, as a stale and tedious thing; that takes no pleasure, of course, in the true central church questions of our own time, all revolving as they do, more or less, round the same deep problem, and struggling towards its solution; but gives us instead, the formulas and shibboleths only, of some single denomination, a mere fragment of the Reformed section of Protestantism at best, as the quintessence and *ne plus ultra* of all divinity. No such theology can be safe. It tends, with inward necessity, towards rationalism, or the region of thin void space. It must, in due time, cease to be Reformed, as well as Lutheran, passing clear over the true Protestant horizon altogether, with imminent hazard of losing finally even its form of sound words, as far as this may go, in a system that resolves all mystery into sheer abstraction, and owns the supernatural only as an object of thought.

What we have now said, may suffice to explain, how it is that we are led to hail, with unaffected hearty satisfaction, the appearance of the Gettysburg Evangelical Review, set as it is, and we trust also powerfully and efficiently set, for the defence of what



is comprehended for our common Protestantism in the great and mighty confessional interest of Lutheranism. We consider it important in this view by itself; but we consider it important still more, as a sign and evidence, one large sign among many others as yet less notable, that the American Lutheran Church, not dead heretofore but sleeping, is about now to shake off its theological slumbers, and address itself as a strong man to the work of its own true and proper mission, in the general problem of American Christianity. It were a burning shame, in such a country as ours, that the Church of Luther, as such, should *not* be heard and felt in the ultimate constitution of the national faith. It were, besides, however, a deep and irreparable loss to this faith itself, not to be completed in this way. All who take an intelligent interest in American Christianity, must deprecate the idea of its being permanently divorced, as it has been, for instance, thus far in New England, from the deep rich wealth of the old Lutheran creed. Our Reformed theology needs above all things, just now, for its proper support and vigorous development, the *felt* presence of the great Lutheran antithesis, as it stood in the beginning. It can never prosper, in any manly style, without this condition. What can a purely Methodist, or Baptist, or Puritan theology ever be worth, when weighed in the balances of true science, under any such pedantically abstract character? The very conception of such merely sectarian divinity, as something thus scientifically complete within itself, is preposterous. Let Lutheranism, then, by all means, flourish, for the sake of that which is not Lutheran. We bid the Evangelical Review God speed.

J. W. N.

## ART. XXXIII.—THE TRIUMPH OF LOVE.

A HYMN—FROM SCHILLER.

[THE following is a literal translation of one of Schiller's most beautiful lyric poems. An attempt has been made to preserve, as far as possible, the spirit and flow of the original. This has been done by employing accent alone, without regard to rhyme, or the number of feet. That the English language will admit of such a measure, is clearly shown by the successful efforts of Southey, Shelley and Coleridge. To translations of lyric poetry (in which great freedom is ever allowed), whether from the Greek, or from the German, it seems peculiarly adapted. In such cases, rhyme is a clog too heavy even for the strength of genius, and plain prose too tame. Something between the two, therefore, is easier for the translator, and more likely to give those, for whom translations are intended, a better idea of the original.]

HAPPY through Love  
The Gods—through Love  
Men are like Gods.  
Love makes Heaven  
More heavenly—the Earth  
Like unto Heaven.

Once behind Pyrrha's back,  
Poets agree,  
Out of rock-pieces sprang the World,  
Men out of stone.

Of rock and stone their hearts,  
Their souls of night,  
From heaven's flame-tapers in-  
To glow ne'er fanned.

Not yet with softest chains of roses  
Bound their souls young Amorets;  
Not yet with songs the tender Muses heaved  
Their bosoms, nor with harmony of strings.

Ah! yet around themselves  
Wound they no loving garlands!  
Dreadfully fled the Springs  
Toward Elysium.

Ungreeted climbed Aurora  
Out of the Ocean's lap;  
Ungreeted sank the Sun  
Into the Ocean's lap.

Wildly wandered they through groves,  
 'Neath the misty moonbeams' light:  
 They dragged an iron yoke.  
 Gazing upon the gallery of stars,  
 As yet the secret tear  
 Sought for no god.

\* \* \* \*

Lo! from the blue flood rises  
 Heaven's daughter soft and mild,  
 Drawn by the Naiads  
 To intoxicated shores.

A youthful May-impulse  
 Glides through, as morning twilight,  
 At the almighty *Be*,  
 Air, Heaven, Sea and Earth.

The eye of the sweet day laughs  
 In the midnight of gloomy woods:  
 Odorous Narcissi  
 Bloom under her feet.

Already sang the nightingale  
 The first song of Love;  
 Already murmured fountain-falls  
 In tender bosoms, Love.

Thrice-fortunate Pygmalion,  
 Already melts thy marble, glows!  
*God Amor, Conqueror!*  
*Embrace thy children!*

\* \* \* \*

Happy through Love  
 The Gods—through Love  
 Men are like Gods.  
 Love makes Heaven  
 More heavenly—the Earth  
 Like unto Heaven.

\* \* \* \*

'Mid the golden nectar-foam,  
 Like a pleasant morning dream,  
 An everlasting pleasure-band  
 Fly the days of the Gods.

Throned on a lofty seat  
 Jove brandishes his bolt ;  
 Olympus shrinks afraid  
 At the angry shaking of his locks—

To the Gods leaves he his throne ;  
 Lowers himself to a son of Earth ;  
 Sighs an Arcadian through the grove ;  
 The tame thunder at his feet ;  
 Sleeps, rocked on Leda's pillow ;  
 The Titanqueller sleeps.

The majestic steeds of the Sun  
 Through the wide realm of Light  
 The golden rein of Phæbus guides ;  
 On nations falls his rattling arrow.

His white sun-steeds,  
 His rattling arrows,  
 'Mid Love and Harmony,  
 Ha ! how willingly forgot he !

Before the wife of Jupiter  
 Bow the Uranides ;  
 Proud before her chariot-throne  
 Bridle up the peacock-pair ;  
 With the imperial golden crown  
 Decks she her ambrosial hair.

Beautiful Princess ! Ah Love  
 Dreads to near thy Majesty  
 With the sweet impulse !  
 From her proud heights,  
 The Queen of the Gods  
 Must beg the charmed girdle  
 From the Fetteress of Hearts.

\* \* \* \*

Happy through Love  
 The Gods—through Love  
 Men are like Gods.  
 Love makes Heaven  
 More heavenly—the Earth  
 Like unto Heaven.

\* \* \* \*

Love lightens the Realm of Night.  
 To Amor's sweet sorcery  
 Orcus submits.



Friendly looks the black King,  
When Ceres' daughter smiles on him.  
Love lightens the Realm of Night.

Heavenly in Hell resound,  
And constrain the wild Guard  
Thy songs, O Thracian!  
Minos, in his visage tears,  
The torment-sentence mitigates.

Fondly round Megæra's cheeks  
The wild snakes kissed themselves;  
No longer lashed the scourge;  
Hunted up by Orpheus' lyre,  
The vulture fled from Tityus;  
Softer here upon the shore  
Rushed Lethæ and Cocytus.  
They listened to thy lays, O Thracian!  
Love thou sangest, Thracian.

\* \* \* \*

Happy through Love  
The Gods—through Love  
Men are like Gods.  
Love makes Heaven  
More heavenly—the Earth  
Like unto Heaven.

\* \* \* \*

Through eternal Nature  
Scents her flower-trace,  
Waves her golden wing.  
Beamed on me from the moonlight not  
The eye of Aphrodite?  
Not from the sunny hill?  
Smiled not from the sea of stars  
The Goddess on me here?  
Star, and sun, and moonlight  
Moved not my soul.  
Love, Love only smiles  
Out of the eye of Nature,  
As out of a mirror.

Love murmurs the silver brook;  
Love teaches it a softer flow.  
Soul breathes she in the woe  
Of plaining nightingales—  
Love, Love only lisps out  
The lute of Nature.

Wisdom with the sun glance,  
 Great Goddess, treads back,  
     Gives way to Love.  
 Never to Conqueror, or Prince  
 Bendedst thou the knee, a slave!  
     Bend it now to Love.

Who up the steep star-path  
 Before thee went heroically  
     To the seats of Godhead?  
 Who rent the Holy Place,  
 Shewed thee Elysium  
 Through the chinks of the grave?  
 Called *she* not us hither  
 That we might be *immortal*?  
 Seek even the Spirits  
 A master without her?  
     Love, Love only leads  
     To the Father of Nature,  
     Love only to the Spirits.

Happy through Love  
 The Gods—through Love  
     Men are like Gods.  
 Love makes Heaven  
 More heavenly—the Earth  
     Like unto Heaven.

T. C. P.

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ART. XXXIV.—THE SECT SYSTEM.

*History of all the Religious Denominations in the United States: containing authentic accounts of the rise, progress, faith and practice, localities and statistics, of the different persuasions: written expressly for the work, by fifty-three eminent authors belonging to the respective denominations. Second Improved and Portrait Edition.* Harrisburg, Pa: Published by John Winebrenner, V. D. M. 1848. 8vo. pp. 598.

THE idea of this work is ingenious. Our ordinary Histories of Religions, it is well known, besides being in general seriously defective in other respects, have never been able to satisfy completely the different sects of which they give an account. However impartial the compiler may have supposed himself to be, he had his own standpoint, as the Germans say, which affected more or less all his observations, his own theological spectacles that gave both shape and color somewhat to every object which came within the range of his vision. How could a rigid Calvinist do justice to a body of Arminians, or be content to sit for his own picture under the hands of a limner belonging to any such blear-eyed tribe? How could an Episcopalian be expected to speak of Presbyterianism with becoming reverence and respect; or how could a Presbyterian be trusted to set forth, without distorting prejudice or passion, the claims and doings of Episcopacy? Even Buck's Theological Dictionary, with all its popularity, was found to be greatly defective in this view; while the rapid march of sectarianism, besides, especially on this side of the Atlantic, called loudly for additions and improvements, which it became always more difficult and delicate to make with due satisfaction to the parties concerned. In these circumstances, it occurred to our worthy and respected friend, *I. D. Rupp*, Esq., of Lancaster, Penna., to project and publish an entirely new work in this line, in which every denomination, instead of taking its picture from abroad, should be permitted to paint itself according to its own pleasure and liking; the whole to be constructed, as the almanac-makers say, for the horizon of the United States, as distinguished from that of all the world besides. "A work thus prepared," it was supposed, "must be entirely free from the faults of misrepresentation, so generally brought against books of this character." The thought was certainly felicitous, so far as that particular desideratum went; it met approbation and favor on all sides; the requisite number of pens, each pledged to do honor to its own sect, were soon set in motion; and in the course of two years, April, 1844, the *He Pasa Ecclesia*, as it was called, or Church Universal, made its appearance, with all befitting order and solemnity, in the literary world. Its success was such as to do full credit to the originality and ingenuity of its plan. Each

sect was content to let all others glorify themselves, while it was allowed the privilege of glorifying itself before the public in the same way. None found occasion to quarrel with a mirror, which so faithfully gave them back their own image according to their own mind. The book became thus the joint product and property of the sects represented in it, and gained, at the same time, a clear passport to circulate among them indiscriminately as it best could. This circulation proved to be both large and profitable, which is a great object, we all know, in every enterprise of this sort. A very considerable part of the first heavy edition, as we are informed, made its way to England. As a business interest, at all events, the importance of the work is fully established. We have it, accordingly, stereotyped now, and done up in holiday style, as a second improved edition, under the auspices of Mr. Winebrenner, V. D. M., (by interpretation, *Minister of the Word of God*); who himself figures conspicuously in the book, both as the founder and historiographer of one of its sects, (one among the "fifty-three eminent authors" mentioned on its title-page,) with the honor of a portrait to signalize such double distinction. How the work got into his hands, and out of the hands of its original projector and proprietor, we are unable to say. We know only that Mr. Rupp has felt himself in some way wronged in the case, and that he proposed, not long since, to re-occupy the field with another publication, on the same general plan, but of more complete and thorough execution. The list of sects, which stood as before given, between forty and fifty, was to be considerably enlarged; to do full justice to the fruitful history of our country, the new work was to contain "authentic accounts of upwards of *seventy* religious denominations," that have belonged to it thus far. This design, we presume, has fallen to the ground; the other enterprise being too fully master of the field, to allow under any similar form, a safe and successful competition. So this "History of Denominations," as it now stands, with Mr. Rupp's name extinguished and Mr. Winebrenner's made to flourish in its stead, would seem to be fairly seated upon the saddle as a sort of popular text book and standard for reference, in the department it pretends to fill. It is in the way of being most extensively disseminated. Agents are called for in every part of



the United States, to promote its sale. Printed on good paper, "embellished with 24 splendid portraits," handsomely bound "with gilt backs and embossed sides," it is retailed at the rate of \$2 50 per copy, allowing, no doubt, a fair profit all round to those who take the trouble of placing it thus widely in the hands of the public.

We are willing to acknowledge, that we made very small account of this book when it first came in our way. It was not to be imagined, of course, that a work got up in such *omnibus* style could be trusted at all, as a faithful and competent survey of the general field it proposed to represent. However unsatisfactory a history of sects might be, from the standpoint of any one of them affecting to be the centre, the case was not likely to be materially improved by allowing every sect to play in turn the same central part in its own favor. Such a course might, indeed, promote the popularity of the work, by enabling it to tickle the vanity of all parties; but it could not insure at all its truthfulness as to any part, nor its scientific worth as a whole. The idea of a history requires it to be as much as possible objective, and independent of all personal references and interests; whereas, in this case, full rein was given to the principle of subjectivity, to shape and fashion everything, at each turn of the kaleidoscope, according to its own accidental pleasure. The original editor, accordingly, seems not to have expected a true and complete history of sects in this way, but only a more successful *approximation* to something of the sort than had been reached on the old plan. It is admitted that each writer "may have been influenced by a bias, natural to many, to present the *beauties of his own faith* in glowing colors;" but for all this due allowance must be made by the intelligent; and out of the data, here outwardly brought together, the unprejudiced reader, it is hoped, may have it in his power to draw his own conclusions, as to the whole, in some safe and sufficient way. This has some force. It goes, however, to confirm what we have just said of the worthlessness of any such literary *salmagundi*, viewed as a veritable History of Religious Denominations; and it was in this view that we were disposed to look upon it in the beginning, as now said, with rather more contempt than heartfelt respect. We had no ambition to have it in our

library; and, to speak the plain truth, when called upon by a strenuous agent, not long since, who insisted on making us buy a copy of this second improved edition, with pictures, gilt backs and embossed sides, we took it finally, more to get rid of the application, (the book is reasonably cheap,) than for the sake of any comfort or satisfaction we expected to find in its ownership.

But we were wrong. That first judgment was quite too hasty and sweeping; and we have been brought to entertain since, a much more favorable feeling towards the work thus forced into our hands. Allowing it to be as valueless as now represented, for the purposes of a scientific text-book, or dictionary, of the widely extended sphere it proposes to fill, are there not other sides and aspects under which it may still deserve to challenge our careful regard; and this too, in the most close connection, indirectly, at least, with the highest interests of religion and science? We had no right to take it for a veritable and proper History of Sects, in the true sense of any such title; and then to hold it responsible for flaws and defects, offences and shortcomings, that might be found to attach to it under this high view. In the nature of the case, it could be no such history. How could the "fifty three *eminent* authors belonging to the respective denominations," described in it, (Mr. Winebrenner himself, Shem Zook, Joe Smith, and others,) be expected all to conspire in any such idea and scheme, as would be necessary to impart to it the philosophical unity, rotundity and wholeness, which a complete work of this sort must be felt to require? But aside from any such high character as this, there are other very important uses plainly enough to be derived from a work so constructed, which should be taken, in truth, as its proper end and meaning, and on the ground of which it has a full right to circulate at large in the republic of letters. These uses have come to seem so considerable in our eyes, the claims of the book to our respect, on this ground, have so diverted our attention from the wrong relations in which we were disposed to look at in the beginning, that we may be in danger now, possibly, of being carried too far, by natural reaction, in our estimate of its merits. Our prejudice is fairly converted into a sort of fond partiality. We positively like the book, and would not consent to part with it easily. Though no

History of Religious Denominations, exactly, in the sense of an Ullmann or a Neander, it is, in its own way, a most interesting and valuable Commentary on the Sect System, which both Ullmann and Neander would read, no doubt, with no small amount of instruction and profit. In this view, the conception of the work is such as to do credit to the mind from which it sprang. It was well, aside from all bibliopolistical ends, to give this moral Babel an opportunity of speaking for itself; and now that it has thus spoken, it is well to lend an ear to the cataract of discordant sounds that is poured forth from its tongue. 'There is much to be learned from it for a seriously thoughtful mind; something directly; and a good deal more in the way of suggestion and silent circuitous meditation. What a world of pensive reflection is furnished by Catlin's Indian museum? This exhibition of American sects is not quite as complete; but as each tribe paints *itself*, the whole gallery of portraits wins, in the same general view, a monumental interest which it could not well have in any other way, and is likely to be gazed upon with curious admiration hereafter, when the sects themselves, in most cases, (it is to be trusted,) shall have passed away, with the Pottawottamies, into mere memory and song.

It was a happy thought, to add in this second edition the twenty four lithographed pictures of "distinguished men in the different denominations." This is a decided improvement, worth itself almost the price of the book; for the pictures are good in their kind, and may be taken we believe, as very fair and truthful images of the men they represent. They have in this way a double value; they make the book *pictorial*, which is a great point nowadays in the art of popular literature; and, they serve to shed, at the same time, a true *historical* light on its contents, which is not the case with the "splendid illustrations" that enter commonly into the texture of these pictorial publications. We have no taste, we confess, for such fancy prignments, redolent of trade far more than of divine art; however well suited they may be to capture the eye of children, young or old. The "Pictorial Bible" especially we hold in absolute dislike as something worse than a money-making humbug, and would not be willing to make use of it even if it were given to us in the way of a free

present. But the case is very different, where pictures exhibit to us the actual forms of history itself, and bring us thus into contact with its true original spirit and life. In the case before us particularly, a good likeness may be of itself a window to let in light on a whole world of facts, which finds its significance mainly in the man whose personality is thus presented to our view. The face of a sect hero, in some instances, may be of itself a key, to unlock the interior sense of the sect. At all events, after reading the account of a new religious movement in this form, we like to have it in our power to turn to the picture of its leading representative, whether living or dead; we seem to catch, by means of it, a more vivid impression of the history; the face of the man becomes a type, to explain and illustrate the genius of the denomination. Altogether then we are pleased with these portraits. They have already fixed themselves in our mind, and we frequently revert to them, in the view now mentioned, as subjects for profitable contemplation. With some of them, we were familiar before; but the greater part of them have been introduced to us, for the first time, by this book. Here is the smooth quiet face of Pope Pius IX., well worthy of being considered in connection with the outward troubles of his pontificate. Here are the well known images of Luther and Zuingli, and Calvin, all strikingly significant of the high and solemn mission they came to fulfil, in the work of the Reformation. Here are Menno Simon, and Emanuel Swedenborg, and Count Zinzendorf, and George Fox, (a rich face to study,) and the Rev. John Wesley. Then we have a number of more modern heads; of American growth; some of which happily "remain unto this present," though others are fallen asleep. Interesting among these are the portraits of the Rev. Richard Allen, "Bishop of the First African M. E. Church of the U. S.," (Bethelites,) and the Rev. Christopher Rush, who represents another African M. E. Church of like independent organization. Elias Hicks again is a face to study — a psychological gem, worthy to stand close by the side of the original founder of Quakerism. You seem to read there the very sense of his system, the inward light run out into the most outward rationalism, the flesh ironically parading its own powers and pretensions as the highest law of the spirit.



We love also to gaze upon the features of Jacob Albright. The man's face is a voucher in full for the simple honesty of his character. It is serious, humble, and wholly without guile. We doubt not his well-meaning zeal. But, alas, what a countenance for a Moses of God's Israel, as compared with the face of Luther ! David Marks, the Free Will Baptist, and William Miller, of *Millerite* fame, are also worth inspection. Last, though of course not least, deserves to be mentioned the full bust, and particularly speaking face of John Winebrenner, V. D. M., the present publisher of this book himself; to whom we are indebted for the idea of these "splendid portraits of distinguished men," and who has the honor besides, as we here learn, of being the originator of a sect styling itself the "Church of God," (about the year 1825,) one of the heroes thus of his own book; to say nothing of the distinction which belongs to him as the historiographer of his sect, one of the "fifty-three eminent authors," as before noticed, to whose united paternity the book before us refers itself on the title page. Mr. Winebrenner's portrait may be said to go beyond all the rest, in a certain self-consciousness of its own historical significance and interest. It has an attitude, studied for dramatic effect; an air of independence; an open Bible in the hands; in token, we presume, that Winebrennerism makes more of this blessed volume than any other sect, and that it was never much understood till Mr. Winebrenner was raised up at Harrisburg, in these last days, to set all right, and give the "Church of God" a fresh start, by means of it, out of his own mind.

This professed regard for the Bible, however, is by no means peculiar to Mr. Winebrenner. It distinguishes the sects in general; and just here is one important lesson offered for contemplation, by the pages of this work. The Adventists or Millerites (p. 41,) own "no other creed or form of discipline than the written word of God, which they believe is a sufficient rule both of faith and duty." The Baptists, (p. 49,) "adhere rigidly to the New Testament as the sole standard of Christianity," and take the Holy Scripture for "the only sufficient, certain and infallible rule of saving knowledge, faith and obedience, the supreme judge by which all controversies of religion are to be determined, &c." So the Freewill Baptists, p. 78; the Free Communion

Baptists, p. 85; the Old School Baptists, (p. 87,) who oppose "modern missionism and its kindred institutions" as unscriptural; the Six Principle Baptists, p. 90; the German Baptists, p. 92; the Seventh Day Baptists, "who have no authentic records by which they can ascertain their origin other than the New Testament," p. 95, and who tell us that the church can never contend successfully "with catholicism, even in our own country," till the lesson is fairly learned, that the "Bible *alone* is the religion of Protestants," p. 103; the German Seventh Day Baptists, who (p. 110,) "do not admit the least license with the letter and spirit of the Scriptures, and especially of the New Testament—do not allow one jot or tittle to be added or rejected in the administration of the ordinances, but practice them precisely as they are instituted and made an example by Jesus Christ in his word." The Sect of the Bible Christians, as their name imports, "believe it to be the duty of every one, in matters of faith, (p. 124,) to turn from the erring notions, and raise traditions that are to be found in most of the denominations of professing Christians, and to draw their principles directly from the bible." The "Christians," constituted about the beginning of this century by the confluence of three different streams of independency, reject all party names to follow Christ, take the Bible for their guide, (p. 166,) and carry the principle of shaping their faith by it so far, that a doctrine which cannot be expressed in the language of inspiration they do not hold themselves obligated to believe; and a strange *system*, it must be allowed, they make of it in their way. The "Church of God," as called into being by Mr. Winebrenner, (p. 176,) "has no authoritative constitution, ritual creed, catechism, book of discipline or church standard, but the Bible"—with a short manifesto or declaration simply, showing what the Bible, according to Mr. Winebrenner's mind, must be taken clearly to mean. The Congregationalists, of course, appeal to the Scriptures (p. 281,) "as their only guide in all matters both of faith and polity;" though they do but speak in the name of all the sects, when they say, somewhat curiously in such company, speaking of creeds and confessions: "By the Bible they are to be measured, and no doctrine which cannot be found in it is to be received, however endeared to us by its asso-

ciations, or venerable by its antiquity. This strict adherence to the Scriptures, as the only rule of faith and practice, must necessarily prevent many of those erroneous opinions, and that credulous reliance upon tradition, which are too apt to characterize those who follow the Bible only at second hand." In the enterprise of Alexander Campbell to reconstruct the church, a. 1810, which has given rise to the Disciples of Christ, (or Campbellite Baptists,) it was laid down as a fundamental maxim, (p. 224,) "that the revelations of God should be made to displace from their position all human creeds, confessions of faith, and formalities of doctrine and church government, as being not only unnecessary, but really a means of perpetuating division." The Albright Sect, a. 1803, "unanimously chose the sacred Scriptures for their guide in faith and action, (p. 275,) and formed their church discipline accordingly, as any one may see who will take the pains to investigate and examine the same." So in other cases. However they may differ among themselves in regard to what it teaches, sects all agree in proclaiming the Bible the only guide of their faith; and the more sectarian they are, as a general thing, the more loud and strong do they show themselves in reiterating this profession.

All this is instructive. It sounds well, to lay so much stress on the authority of the Bible, as the only text-book and guide of Christianity. But what are we to think of it, when we find such a motley mass of protesting systems, all laying claim so vigorously here to one and the same watchword? If the Bible be at once so clear and full as a formulary of Christian doctrine and practice, how does it come to pass that where men are left most free to use it in this way, and have the greatest mind to do so, according to their own profession, they are flung asunder so perpetually in their religious faith, instead of being brought together, by its influence apparently, and, at all events, certainly in its name? It will not do to reply, in the case, that the differences which divide the parties are small, while the things in which they agree are great, and such as to show a general unity after all in the main substance of the Christian life. Differences that lead to the breaking of church communion, and that bind men's consciences to go into sects, can never be small for the actual life of

Christianity, however insignificant they may be in their own nature. Will it be pretended, that the Bible is friendly to sects; that it is designed and adapted to bring them to pass; that they constitute, in short, the normal and healthy condition of Christ's Church? It is especially worthy of notice, that one great object proposed by all sects, in betaking themselves, as they say, to the exclusive authority of the Scriptures, is to get clear of human dogmas and opinions, and so come the more certainly to one faith and one baptism. They acknowledge the obligation of such unity, and just for this reason call upon the Christian world to come with them to the pure fountain of God's word, as having, no doubt, that it is to be secured in this way. Winebrennerism, Campbellism, Christianity, &c., are all based, (we doubt not, honestly,) on a design to "restore the original unity of the Church;" and for the accomplishment of this object, they hold it, most of all, necessary, "that the Bible alone should be taken as the authorized bond of union and the infallible rule of faith and practice," to the full exclusion of every creed or formulary besides. This however, as we have seen, is just what all our sects are eternally admitting and proclaiming as their own principle. There is not one of them, that is not disposed to take the lead, according to its own fancy, in such wholesome submission to the Holy Scriptures; and the great quarrel of each with all the rest is just this, that they are not willing like itself, to sacrifice to this rule all rules and tradition besides. How does it happen then that the sect distraction has not been prevented or healed by this method, but is found to extend itself perpetually in proportion to its free and untrammelled use? When Congregationalism tells us, (p. 201,) that its principle of strict adhesion to the Bible, in the sense now noticed, serves to shut out divisions, it tells us what is palpably contradicted by the whole history of the sect system from beginning to end. However plausible it may be in theory, to magnify in such style the unbound use solely of the Bible for the adjustment of Christian faith and practice, the simple truth is, that the operation of it in fact is, not to unite the church into one, but to divide it always more and more into sects. The thing is too plain to admit any sort of dispute. The work before us is a commentary in proof of it throughout. Clearly, then, the prin-



ciple in question requires some qualification. No one can intelligently study this book of sects, without finding occasion in it to distrust the soundness in full of a maxim, which all sects proclaim, with equal apparent sincerity, as lying at the foundation of their theology, and which is so plainly at the same time the main prop and pillar of their conflicting systems. We must either admit a limitation in some form to the principle, *No creed but the Bible*, or else make up our minds at once to the hard requirement of accepting this array of sects as the true and legitimate form of the Christian life, equally entitled to respect and confidence in all its parts.

The full misery of the case becomes more evident, when we connect with it the idea of *private judgment*, in the full sense, as the necessary accompaniment and complement of the exclusive authority thus attributed to the Scriptures. This, we may say, is always involved in the maxim, under its usual sectarian form; since the admission of any controlling influence whatever from beyond the individual mind, must serve of itself materially to qualify the maxim, changing it indeed into quite a new sense. It is easy enough to see, accordingly, throughout this book, that the supreme authority of the Bible, as it is made to underlie professedly the religion of all sects, is tacitly, if not openly, conditioned always by the assumption that every man is authorized and bound to get at this authority in a direct way for himself, through the medium simply of his own single mind. We have a somewhat rampant enunciation of the whole maxim, on page 512, in behalf of the Cumberland Presbyterians, in which, no doubt, however, the sects generally would without any hesitation concur. "The supremacy of the Holy Scriptures," it is there said, "and the right of private judgment, have long been the great governing principle of all evangelical Christians. These abandoned, and there is no excess, extravagance, or superstition, too monstrous for adoption. The Bible must be the supreme rule of faith and practice, or else it will be converted into fables and genealogies, unless we grant to the many the privilege of thinking for themselves, we must grant to the few, or one, the power of infallibility." An open Bible and private judgment, the only help against excess, extravagance and superstition, in the name of re-

ligion! So say the Cumberland Presbyterians. So say the Baptists, through all the tribes of all their variegated Israel, from Maine to California. So the followers of Winebrenner, the Albright Brethren, and, in one word, every wild sect in the land. And why then are they not joined together as one? Why is Winebrenner's "Church of God" a different communion from Campbell's "Disciples of Christ;" and why are not both merged in the broad fellowship of the "Christians," as the proper ocean or universe of one and the same Bible faith? Theory and fact here, do not move, by any means, in the same line. The theory, however, still requires, in these circumstances, that the fact, such as it is, should be acknowledged to be right and good. Private judgment in religion is a sacred thing, which we are not at liberty to limit or restrain in any direction, but are bound to honor as the great palladium of piety, in every shape it may happen to assume. The Congregationalist, then, has no right to quarrel with the results to which it conducts the honest Baptist; and the honest Baptist again has just as little right to find fault with the use made of it, by the Albright Brethren, or the African sect of the Bethelites. This principle of private judgment, the hobby of all sects, places all plainly on the same level, and unless men choose to play fast and loose with their own word, opens the door indefinitely for the lawful introduction of as many more, as religious ingenuity or stupidity may have power to invent.

The principle, in truth, is absurd and impracticable, and such as always necessarily overthrows itself. We find, accordingly, that the glorification of it in the sect world, is very soon resolved into mere smoke. Just here we encounter first, on a broad scale, the spirit of hypocrisy and sham, which enters so extensively into the whole constitution of sectarian christianity. Every sect is ready to magnify the freedom of the individual judgment and the right of all men to read and interpret the Bible for themselves; and yet there is not one among them, that allows in reality anything of the sort. It is amusing to glance through the pages of this auto-biography of Religious Denominations, and notice the easy simplicity with which so many of them lay down the broad maxim of liberty and toleration to start with, and then at once go on to limit and circumscribe it by the rule of their own narrow

horizon ; proving themselves generally, to be at once unfree and illiberal, in proportion precisely to the noise they make about their freedom. The " Church of God," according to her V. D. M., at Harrisburg, has no constitution, ritual creed, catechism, book of discipline, or church standard, but the Bible. This she believes to be the only creed or text book, which God ever intended her to have. " *Nevertheless*, it may not be inexpedient," we are told (p. 176,) "*pro bono publico*, to exhibit a short manifesto, or declaration, showing her views, as to what may be called leading matters of faith, experience and practice ;" and so we have a regular confession of 27 articles, (p. 176-181,) all ostensibly supported by proof from the Bible as understood by Mr. Winebrenner, fencing in thus her " scriptural and apostolical" communion, and of course fencing out all who, in the exercise of their private judgment, may be so unfortunate as not to see things in precisely the same way. This is only a specimen of the inconsistency and contradiction which characterize sects in general. Their common watchword is : The Bible and Private Judgment ! But in no case do they show themselves true to its demands. It is always, on their lips, an outrageous lie, of which all good men should feel themselves ashamed. What sect in reality, allows the Bible and Private Judgment to rule its faith ? Is it not notorious that every one of them has a scheme of notions already at hand, a certain system of opinion and practice, which is made to underlie all this boasted freedom in the use of the Bible, leading private judgment along by the nose, and forcing the divine text always to speak in its own way ? It is of no account, as to the point here in hand, that sects agree to tolerate one another politically ; the want of religious toleration is enough of itself to falsify their pretended maxim of following simply the Bible and private judgment. It shows plainly that this maxim is *not*, at least, the measure of their religious life, but that some other rule is required to keep it to its particular form and shape.

But there is a vast chasm also, in the political or outward toleration itself, as it may be called, to which the sect system affects in general to be so favorable. It is full of zeal, apparently for human freedom in every shape, the rights of man, liberty of conscience, and the privilege of every man to worship God in his own way. The Independents claim the merit

of opening, in regard to all these great interests, a new era in the history of the human race; but they had no toleration originally, for the Quakers and Baptists; and both these bodies, accordingly, carry away the palm from them on this ground, as having by their patient testimony done far more signal service to the cause of religious freedom. Roger Williams is taken by his sect to be the father emphatically of our American Independence (p. 57,); and it is of the first Baptists in particular, we are told, that these words of Hume in favor of the Puritans stand good: "By these alone the precious spark of liberty was kindled, and to these America owes the whole freedom of her constitution." But, alas, the regular Baptists, themselves have been found continually prone to assert, in one shape or another, the old tyranny over conscience; on which account it has been necessary for one new sect after the other to take a fresh start in the race of independence, so that one is left quite at a loss in the end to know, to which of all the number, the modern world should consider itself most deeply indebted for its full democratic emancipation in the affairs of religion. In Rhode Island itself, under the free charter of Roger Williams, the Seventh Day Baptists, (p. 97,) had to endure much for the right of differing from their more orthodox neighbors; "a hostile spirit was soon raised against the little band and laws were enacted severe and criminal in their nature; John Rogers, a member of the church, was sentenced to sit a certain time upon a gallows with a rope about his neck, to which he submitted." So the German Seventh Day sect in Pennsylvania, protests loudly against all legislation, that would force it in any way to keep a different sabbath than its own, and claims the honor of standing with this question, in the very Thermopylæ of American freedom. "The great principle, we are told, (p. 122,) for which the Seventh Day People are contending—*unfettered religious liberty*—is alike dear to all the churches of the land; it belongs equally to all denominations, however large or however small." The "Christians" sprang from the same idea of independence. One portion of them styled themselves at first characteristically "Republican Methodists," p. 165; another grew out of "a peculiar travel of mind in relation to sectarian names and human creeds," on the part of one Dr. Abner Jones,



a Baptist of Vermont; a third broke away from the Presbyterian Synod of Kentucky, at the time of the great revival, to escape "the scourge of a human creed." As a general thing, sects are loud for liberty, in the more outward sense, and seem to be raised up in their own imagination for the express purpose of asserting in some new way what they call liberty of conscience. But all history shows that they are bold for this liberty only in their own favor, and not at all in favor of others. It is not enough in their case that they acquiesce in the independence of other sects as already established; their maxim of private judgment, if they were honest, should lead them to throw no obstruction whatever in the way of new sects, starting out of their own bosom. Even if they might not feel bound to retain such divergent tendencies in their communion, they ought, at least, to recognize the perfect right they have to make their appearance, as legitimately flowing from the proper life of Christianity, and instead of laying a straw in their way, should assist them rather to develope their force, and stand out as new phases of religion in the general sect system to which they belong. Nothing short of this deserves to be considered true toleration, on the ground professedly occupied by private judgment sects. Where, however, do we meet with any such sect, whose practice is governed by any such rule?

The truth is, as any one may see who has any familiarity at all with the character and history of sects, that no more unpropitious atmosphere for liberty and independence can well be conceived, than that which they everywhere tend to create. Those precisely which make the greatest boast of their liberty, are as a general thing, the least prepared either to exercise it themselves or to allow its exercise in others. The sect habit, as such, is constitutionally unfree. All true emancipation in religion begins only where the power of this habit has begun to be broken, and the sense of a true catholic Christianity is brought to reign in its place. Each sect has its tradition; in most cases, a very poor and narrow tradition; the fruit of accident or caprice in the history of its founder, conditioned more or less by the outward relations in which he was called to his apostolic mission; a certain scheme of notions and words, passing over always more and more



to the character of dead mechanical gibberish and cant; to whose authority all are required to swear, within its communion, and whose little circle or ring none may transgress without losing cast. Take, for instance, the small community of the Albright Brethren. Is it not just as much bound in this respect, full as servile and full as intolerant, to say the least, as the Church of Rome? Is it not, in its way and measure, a papacy, a would-be ecclesiastical domination, which seeks as far as possible to nullify and kill all independent thought and all free life? It is full indeed of professed zeal for Protestant liberty, free inquiry, an open Bible, universal toleration, the right of all men to think for themselves, and all such high-sounding phrases; but we must be simple enough, if we can be led for a moment to take such professions for anything *more* than so much sound. The liberty of the sect consists at last, in thinking its particular notions, shouting its shibboleths and passwords, dancing its religious horn-pipes, and reading the Bible only through its theological goggles. These restrictions, at the same time, are so many wires, that lead back at last into the hands of a few leading spirits, enabling them to wield a true hierarchical despotism over all who are thus brought within their power. All tends to crush thought, and turn the solemn business of religion into a sham. True spiritual independence must ever be an object of jealousy in such a communion, as much so fully as in any popish convent. Let a generous minded man begin really to think for himself, by rising above the life of the mere sect, and it matters not how much he may have of the Spirit of Christ, or how truly he may reverence God's word, he will fall into suspicion and condemnation; and if true to himself, must find it necessary in the end to quit the association altogether, the victim of reproach and persecution, for those very rights of conscience, whose special guardianship the little brotherhood has been affecting to take almost exclusively into its own hands. This is only an instance, to exemplify a general fact. All sects, in proportion as they deserve the name, are narrow, bigoted and intolerant. They know not what liberty means. They put out men's eyes, gag their mouths, and manacle their hands and feet. They are intrinsically, constitutionally, incurably popish, enslaved by tradition and prone to persecution. The

worst of all schools for the formation of a true manly character, is the communion of such a sect. The influence of sects is always illiberal; and it should be counted in this view a great moral calamity, in the case of all young persons, especially, to be thrown upon it, in any way, for educational training.

The book before us illustrates instructively the *unhistorical* character of the sect system. The independence which it affects, in pretending to reduce all Christianity to private judgment and the Bible, involves, of necessity, a protest against the authority of all previous history, except so far as it may seem to agree with what is thus found to be true; in which case, of course, the only real measure of truth is taken to be, not this authority of history at all, but the mind, simply, of the particular sect itself. The idea of anything like a divine substance in the life of Christianity, through past ages, which may be expected of right to pass forward into the constitution of Christianity as it now stands, is one that finds no room whatever in this system. A genuine sect will not suffer itself to be embarrassed for a moment, either at its start or afterwards, by the consideration that it has no proper root in past history. Its ambition is rather to appear in this respect *autochthonic*, aboriginal, self-sprung from the Bible, or through the Bible from the skies. "A Six Principle Baptist," we are told, p. 88, "who understands the true principles of his profession, does not esteem it necessary to have his tenets through the several ages of the church. He is fully persuaded, however early or generally other opinions may have prevailed, that those principles which distinguish him from other professions of Christianity, are clearly taught and enjoined by the great head of the Church, in the grand commission to his apostles." This language suits all sects. If the past be with them, here and there, it is all very well; but if not, it can only be, of course, because they are right, and the universal past wrong; for they follow (multifariously) the Bible, which is the only infallible rule of faith and practice. The Baptists glory in having no succession before the Reformation, except by occasional gleams and flashes athwart the darkness of the middle ages, here and there, in out-of-the-way crevices and corners, produced by sects and fragments of sects, of whom almost nothing is known, and concerning whom,

accordingly, all things may be the more easily *guessed*. But what of that? Every congregation has power to originate a new christianity for its own use, and so may well afford to let that of all other ages pass for a grand apostacy, if need be, to keep itself in countenance. In the same spirit, one Baptist sect is continually rising after another, and setting in motion a new church, without the least regard to the "want of fellowship" proclaimed against it by the body it leaves behind. "It makes no difference to me who disowns me," cries Mr. Randall, in the face of such an exclusion, p. 75, "so long as I know that the Lord owns me; and now let that God be God who answers by fire, and that people be God's people, whom he owneth and blesseth." This, in his own words, "is the beginning of the now large and extensive connection called *Freewill Baptists*." Hear another tribe: "Every denomination (p. 95,) is proud of tracing its origin back to its founder. But not so with the Seventh Day Baptists. They have no authentic records by which they can ascertain their origin, other than the New Testament." Hear again the "Christians," self-started in Kentucky, A. D. 1803. "As they had taken the Scriptures for their guide, pedobaptism was renounced, and believers baptism by immersion substituted in its room. On a certain occasion, one minister baptized another minister, and then he who had been baptized, immersed the others." So Roger Williams himself, (p. 57,) the father of American Anabaptism, "in March, 1639, was baptized by one of his brethren and then he baptized about ten more." Jacob Albright, of course, had quite as much right to originate a new ministry, (p. 275,) in the same way; which, however, is very much like a man pretending to lift himself up from the ground by his own breeches or boot-straps. So throughout. The idea of a historical continuity in the life of the Church, carries with it no weight whatever for the sect consciousness. It is felt to be as easy to start a new Church, as it is to get up a new moral or political association under any other name.

This turns, of course, at bottom, on a want of all true and steady faith in the Church itself as such. The Church is declared in the Creed to be an object of faith, a necessary part of Christianity. As such it is a divine supernatural fact, a concrete reality,

an actual objective power in the world, which men have no ability whatever to make or unmake at their own pleasure. In this form it defines itself to be one, holy, catholic and apostolical. To be apprehended at all as it is, it must be apprehended under these attributes, as the inseparable adjuncts of the fact which faith is here brought to embrace. To conceive of the Church as an institution *not* holy, not formed for holiness and not requiring it, would be at once to give up its existence altogether as affirmed in the Creed. And just so it must lose its true power for faith, if it be conceived of as *not* one and universal and historical, not formed for all this, and not demanding it throughout as an indispensable part of its idea. Only where such a sense of the Church prevails, can the danger and guilt of schism be felt at all, or any hindrance be raised at all to the easy multiplication of sects. In its very constitution, accordingly, the sect spirit is an unchurchly spirit. It turns the Church into a phantom; values it at best only as an abstraction; transforms the whole high and awful mystery into the creature of its own brain. The book before us is full of evidence and illustration, in regard to this point. Sect Christianity is not the Christianity of the Creed, or at best it is this Christianity under a most mutilated form. Of this proof enough is found in the fact that wherever the sect spirit prevails the Creed falls into disuse. It may be still spoken of respectfully perhaps when spoken of at all; but what sect repeats it, or recognises in it the mirror of its own consciousness? The Creed has become almost universally a dead letter, in the religion of sects. There are, no doubt, thousands of so called evangelical ministers in our country at this time, to say nothing of their congregations, who could not even repeat it correctly, were they called on suddenly to do so, as a test of their Christian knowledge.

As thus unchurchly, the sect system tends to destroy all faith in the holy sacraments. No one can well fail to be struck with this, in studying its own account of itself in this *History of Religious Denominations*. Our view of the sacraments is always conditioned by our sense of the mystery comprehended in the idea of the Church, and forms thus, of course, at the same time, a simple, but sure, touchstone of our faith in the Church itself. The idea of divine sacraments, mystically exhibiting the super-



natural realities they represent as things actually at hand, and the idea of a divine Church as proclaimed in the Creed, go hand in hand together. The sect mind, therefore, in proportion as it has come to be unchurchly and simply private and individual, is always necessarily to the same extent unsacramental. The forms of the sacraments may be retained, but the true inward meaning of them is more or less lost. One broad and most instructive evidence of this, is found in the fact that the sect spirit left to itself, invariably runs towards the baptistic theory; which proceeds throughout on the assumption, that the sacraments carry in their constitution no objective mystical force whatever. It is not by accident, merely, that almost every new sect that rises, is led, sooner or later, to reject infant baptism; the sect principle flows legitimately to this result, and it can never, indeed, stop short of it without inconsistency and contradiction. The Baptists take Christian baptism to be a sign only (p. 46) of Christian profession, which has no significance except as it is preceded by the grace it represents, as something previously at hand in the person who receives it; in which view, naturally enough, they contend that it can never be applied, with propriety, to unconscious infants. The Lord's supper, of course, (p. 52,) is only another sign of the same sort. This is plausible; falls in with common sense; and we are not surprised to hear, accordingly, that where mixed communion prevails in some parts of England, (p. 67,) "the sentiments and practice of the Baptists are so far introduced among the members of pædobaptist churches, that comparatively few of their pastors can say very much against the Baptists." The thing doth eat like a cancer; sending its roots oftentimes far in advance of its open presence, where the true substance of sacramental faith is gone, and only the form of it left in its room. Mr. Winebrenner makes the "Church of God" believe in "three positive ordinances of perpetual standing"—sacraments have a wonderful tendency to rationalize themselves into mere *ordinances* in the sect vocabulary—"viz: *Baptism, Feet washing, and the Lord's supper*" (p. 178). All for believers only, and not for children. We find a much better triplicity of Protestant sacraments, if we *must* have three, in the creed of the African Methodists, (p. 403,) where they are made to be, "the Lord's supper, Baptism, and

Holy Matrimony"—the last left without any farther definition. Campbellism started in pædobaptist connections, on the broad basis of the Bible and justification solely by Christ's merits, not meaning to add a new sect to those already existing, (p. 225,) but hoping rather to put an end to sects. In due time, however, the baptistic question came in its way. Thomas Campbell, father of Alexander, undertook to preach it right, according to his old Scotch Seceder faith; but the Bible and private judgment proved too strong, to be ruled down in such style. His discussion "convinced a number of his hearers, (p. 226,) that the practice of infant baptism could not be sustained by adequate scripture evidence;" and worst of all "his son and coadjutor, Alexander, especially," was after a full examination of the subject, led to the conclusion, not only that the baptism of infants was without Scriptural authority, but that immersion in water, upon a true profession of faith in Christ, alone constituted Christian baptism." On conferring with his oldest sister, she was found to be already on the same ground; and by the time a Baptist minister was at hand to immerse them, strange to say, the old gentleman himself, and a considerable part of his congregation, had become so "forcibly impressed with the same convictions," that they were all prepared to go together into the water. This is curious and instructive. With the premises of Campbellism, which are the premises of all unhistorical, unchurchly Christianity, it could not honestly come to any other conclusion. The wonder is not, that such Christianity should run so often into this baptistical rationalism, the next thing to the Quaker spiritualization of the sacraments into sheer nothing; but rather, that it should be able in any case, to stop short of it as the natural end of its thinking. Look, for instance, at the pains taken, p. 488, 489, in the name of the New School Presbyterian Church, to set aside the whole idea of anything like a true supernatural force mystically lodged in the Church itself; ordination only the "recognition of one whom God has *already* by his providence and grace put into the ministry;" no intrinsic force in *any* rite; no grace in union with the outward symbols of either sacrament, (all in plump opposition to the Westminster standards); no other influence from them, other than "that which results from a wise adaptation for enforce-

ing truth, by striking symbols, and creating hallowed associations!" Surely it needs no very great depth of thought to see, that all such constitutionally unsacramental religion can owe it only to the most dead outward tradition, if it is kept in any case from passing over in due form to the Baptist ranks. Its pædobaptism is little better than a solemn sham.

Another striking feature of sect Christianity, which finds ample illustration in Mr. Rupp's book, is the tendency it has to drive all religion into a system of outward notions and abstractions. It is apt indeed, as we all know, to lay great stress on its practical and spiritual character. But its spirituality and practicality lack the force, that belongs properly to a truly divine life. They hold not so much in the actual apprehension of divine realities by faith, as in the mere notion of them by the imagination. They come not so much to an inward living union with the very life of the soul, as they are accepted by it rather in an external, mechanical way, as something different altogether from itself and out of itself. Religious truth so apprehended is always abstract, and not concrete. Sect Christianity, which makes so much of the individual mind and so little of all that is objective, can never avoid these abstractions. The individual mind, in its view, must take truth out of the Bible; there it is offered in an outward way, for this purpose; we have only to satisfy ourselves first, rationally, that the Bible is inspired; all turns afterwards on extracting from it our faith and practice. The idea of a living revelation in the Bible, which must authenticate it and unfold its true sense, is but dimly, if at all, perceived. The Bible is turned thus into an outward Jewish rule, and religion is made to have its merit mainly in the acknowledgment of its authority under such view. The text, and nothing but the text, becomes its motto and hobby, which it is ready to harp upon continually in praise of its own dutiful obedience. It needs no great sagacity to see, from the Bible itself, that this is *not* the way in which it proposes itself as our rule of faith and practice. It is not made like a catechism; it is no formal directory of things to be done and things to be left undone. It goes on the assumption throughout that Christianity is a living fact, a divine reality, which must be expected to act out its own significance in a free way, and through the medium

of whose self-interpreting life only the Bible can come to its true application and force. But all this the spirit now before us most obstinately ignores. It affects to go by line and plummet; and all sorts of exegetical violence and trickery are resorted to, for the purpose of saving to appearance, in its own favor, the credit of its own false and servile maxim. The result is pitiful dishonesty, and endless crimination and altercation, on all sides. The most heartless and hollow of all theological controversies, are those which turn on this unhistorical and outwardly mechanical use of the Scriptures. Congregationalism affects in this way to be the *very* truth of the New Testament, as it lies open to plain common sense. The Baptists, however, charge it with being false to its own principle, in allowing infant baptism, for which there is no rule or precedent, but at most a presumption only, in the sacred rule book; and beyond all controversy the Baptists here are right. If Christianity be such an abstract letter, "the law of baptism" must be taken as a positive institution whose whole worth lies in our obediential respect to the authority prescribing it, and which we have no right, therefore, to stretch a particle beyond what is expressed in the precept. But we have other Baptists again, who charge the regular Baptists with being themselves unfaithful to the Protestant rule; and who find it necessary, accordingly, to become more Bible stiff still. The Seventh Day Baptists, for instance, can find no express authority in the New Testament for the change of the Sabbath to the first day of the week; which indeed can be found there by nobody else, as little as any such authority for the baptism of infants. It is all in order, therefore, when we hear them say in true Baptist and Jewish style: "This Sabbath he has imposed upon us by a power which belongs to himself alone; and it is perpetually obligatory on us to sanctify *that day*, until He himself abrogates us from the service" (p. 121.). Full as conclusive, certainly, as the everlasting changes rung on the same string, in opposition to the comprehension of infants in Christ's covenant. With equal consistency, these Bible Christians "celebrate the Lords's supper at night, in imitation of our Saviour; washing at the same time each other's feet, agreeably to his command and example." Among other Bible proofs for the perpetuity of the original Sab-



bath, they refer us to the texts: "The Sabbath was made for man," and "The Son of Man is Lord even of the Sabbath day," (p. 104, 107,); precious exemplifications of the abstract method now under consideration; though, in truth, not a whit worse than a great many stereotyped tricks of the same sort in use with more respectable denominations, by which an incidental expression, oftentimes of the most ambiguous interpretation, is gravely made a peg on which to hang the whole weight of a doctrine or institution, which it is counted downright heresy to dispute.

Altogether, sect christianity has a wonderful propensity to substitute the abstract and mechanical for the living and concrete, on all sides; as might be extensively illustrated from the book before us, if the limits of our present article allowed. It must ever be so, where the sense of the historical, objective, sacramental and churchly, in the fact of Christianity, is wanting, and the ultimate measure of it sought in the exercises of the single mind separately considered. "Christianity," says Campbellism, p. 231, "is a system of religion and morality instituted by Jesus Christ, principally taught by his Apostles, and recorded in the New Testament. It has for its immediate object the amelioration of the character and condition of man, morally and religiously considered. It consists in the knowledge, belief and obedience, of the testimony and law of Jesus Christ, as taught by his apostles and recorded in the New Testament—Are not law and obedience, testimony and faith, relative terms, so that neither of the latter can exist without the former? . . . Is not testimony necessarily confined to facts, and law to authority? . . . Wherefore, in every case, faith must necessarily consist in belief of facts; and obedience in a practical compliance with the expressed will or dictates of authority. By facts, is here meant, some things said or done. *Conclusion*: Upon the whole, these things being so, it necessarily follows, that Christianity, being a divine institution, there can be nothing human in it; consequently, it has nothing to do with the doctrines and commandments of men; but simply and solely with the belief and obedience of the *expressly recorded* testimony and will of God, contained in the holy Scriptures, and enjoined by the authority of the Saviour and his holy prophets upon the Christian community." This

must be allowed to express well, what may be styled the reigning theory of Christianity among our modern sects. But now, with all due respect to Mr. Campbell, (who has this honorable apology, indeed, in our mind, that he has made more conscience of following out his principle to its proper consequences, than many others, who denounce his consequences, while they make common cause with him in his principle); with all due respect, we say, to President Campbell, this is not Christianity, but in its best view Judaism; and when made to stand for the conception of Christianity, it always involves, though it may be under the guise of an abstract supernaturalism, the very power of Rationalism itself; which only needs suitable scientific sea-room, to run out finally into all the results of its past significant and truly instructive history in Germany. Of this we have not a shadow of doubt. Christianity is no such outward statute-book of things to be believed and things to be done. It is "the law of life in Christ Jesus." It is a new constitution of grace and truth starting in Christ's *person*, and perpetuating itself in this form, as a most real historical fact, by the Church. The difference between this conception and the other, (Moses and Christ, John i. 17, John the Baptist and Christ, Matth. iii. 11, ix. 11,) is very great; and we only wish that Mr. Campbell, and many others, could be led to revolve it solemnly and earnestly in their minds. What if it might be found to be the true Ariadne thread in the end, that should conduct them forth from the horrible sect labyrinth into the clear sunlight of catholicity, which they have been so unsuccessfully struggling to reach in a different way.

There is much besides to be learned from this History of Denominations, for the right understanding and appreciation of the sect spirit. We are admonished, however, by the length of our article, to dwell no farther at present on details. What we have to say farther, will be presented hereafter in the form of certain general reflections, which come over us painfully from the contemplation of the subject as a whole.

J. W. N.

ART. XXXV.—HORÆ GERMANICÆ, or *Hymns from the German, in the metres of the originals.*

No. 1. A version of "*Lobe den Herren, den mächtigen König der Ehren.*"

[This well known hymn was composed by Joachim Neander, born in Bremen, anno 1610, where he also died as pastor, in 1680. He was an intimate friend of Spener. He composed quite a number of hymns, some of which he himself set to music.]

PSALM CIII., 1-5.

Praise thou the Lord, the omnipotent monarch of glory ;  
Join in, my soul, with the heavenly choir in their story !  
Come and partake ;  
Psaltery and Harp also wake,  
Sing the Creator's great glory !

Praise thou the Lord, who e'er ruleth and guideth all surely ;  
Over life's pathway, so fearful, he leads thee securely ;  
Ever he sends  
Mercies and blessings and friends ;  
Then from thy heart thank him truly.

Praise thou the Lord, who hath fearfully, wonderf'ly made thee ;  
Health hath vouchsafed, and when heedlessly falling hath stayed thee ;  
Fainting and weak,  
When not a word thou couldst speak,  
Wings of his mercy did shade thee.

Praise thou the Lord, who thy life hath so visibly guided,  
Streams of free grace, in his Son for thy sin hath provided ;  
Plain to thy view,  
God, the Almighty and True,  
Ne'er from his child is divided.

Praise thou the Lord, and forget all his benefits never ;  
Swell the loud chorus, ye chosen, till broad as a river,  
Upward it stream ;  
Soul, O forget not this theme,  
Praise him, O praise him for ever.

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No. 2. A version of "*Ach sey mit deiner Gnade.*"

[Composed by Carl Bernhard Garve, a clergyman of the Moravian Church, born near Hanover, anno 1765, and died at Herrnhut, 1841.]

## 2. COR. xiii. 13.

THY grace be ever with us,  
O Jesus, Blessed Lord!  
'Gainst Satan's wiles defend us,  
And help divine afford.

Thy love be round about us,  
O Father, Gracious God!  
Without its cheering presence,  
This World's a dreary road.

With thy communion bless us,  
O Spirit, Heavenly Dove!  
While pilgrims here we wander,  
And in the realms above.

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No. 3. A version of "*Der du noch in der letzten Nacht.*"

[Composed by Count Zingendorf, the founder of the Moravian Church, born anno 1700, and died 1760.]

## JOHN xiii., 34, 35.

O thou, who on that mournful eve,  
When death was near at hand,  
Didst speak once more of Christian love  
Unto thy chosen band:

Remind thy Church, which else, alas!  
Dissensions might ensnare,  
The union of thy children was,  
Thy last command and prayer.

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No. 4. A version of "*Ich sag es jedem, dasz er lebt.*"

[Composed by Frederick Von Hardenberg, better known as Novalis, born 1772, died 1801.]



## 2. COR. v. 17.

I say to each that Jesus lives;  
 He to his Father rose,  
 And sent his quickning Spirit dawn  
 To give us true repose.

I say to each, let each the joy  
 To other friends afford,  
 That soon in every land will down  
 The Kingdom of the Lord.

Now to our souls this vain world seems  
 Like as a Father-Land;  
 But the new Life will snatch us hence,  
 Enraptured, from its hand,

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No. 5. A version of "*Hallelujah! Schöner Morgen.*"

[Composed by Benjamine Schmolck, born in 1671. In his old age, like Milton, he became blind. He died in 1737.]

## DEUT. v. 12.

Hallelujah! Lovely Morning,  
 Lovelier far than words can say!  
 Here I feel no care nor sorrow,  
 Yes, this is a heavenly day.  
 Rich abundance here of joys,  
 All my inmost soul employs.

Sabbath, full of light and beauty,  
 Day of sweetest rest to me!  
 In these dark and barren journeys,  
 With thy calm serenity,  
 Thou dost drive away distress,  
 O thou day of blessedness.

How I feel my Father's blessings,  
 On me fall as morning dew!  
 While his heavenly, verdant pastures,  
 Burning with desire, I view.  
 O this sacred morning hour,  
 Hath a rich refreshing power.

Rest, then, all my world employments ;  
To another work I haste,  
For I need my freest powers,  
In the highest God to rest.  
Nought beseems this holy day,  
Save to bless my God and pray.

In the silence of devotion,  
Will I keep my heart awake ;  
Of the highest, truest treasures,  
In their fullness I'll partake ;  
For my Jesus, to my heart,  
Will the word of life impart.

Lord, encourage my endeavors,  
And do thou prepare my taste ;  
Truth and comfort thence obtaining,  
Let me to my manna haste :  
Thus within my ready mind,  
Shall thy word its echo find.

Bless the teachings of thy servants ;  
All their fear of man displace ,  
And with those who to thee listen,  
Make thy covenant of grace :  
Thus accepted at thy throne,  
Deign their prayers and praise to own.

Grant that I this day may finish,  
As it is this morn begun.  
Bless and animate and cherish,  
Thou, who art thy people's sun,  
Till perfected, I and they  
Hail th' eternal SABBATH-DAY.

J. H. G.

## ART. XXXVI.—HISTORICAL DEVELOPMENT.

"We fear that this phrase "historical" is connected in their minds with the doctrine of development, of which also they speak a good deal, and which we consider the thing in the world most irreconcilable to the true idea of an historical Church. We ourselves do not see how development is to work without the aid of an infallible earthly head of the Church. We think it has worked very badly with the aid of such an head; but that was because the head was not really infallible. It seems to us that continued progress requires a continual standard to which to appeal. If we have an infallible living teacher upon earth, to whom we can go, and upon whose decisions we can rely, the doctrine of development may be safe; but it will be useless. But a development, independent of such a teacher, must be continually in danger of going wrong, as we find that most actual developments of Church doctrine have. Now, if we have not an infallible living authority to protect us, we must substitute for it some fixed standard, by which the development is to be tried. But progress is of the essence of development, and it must get beyond any fixed standard. They will come to differ. Which are we to follow? If the fixed standard, why not adopt it at once, and say nothing of development? If development, how are we to know that we are right? What is theology but a science, like the human sciences? What has become of Revelation? We have no difficulty in answering these questions for ourselves. We adhere to the fixed standard, the Scriptures as interpreted by the consent of the whole Church, Catholic as well in time as in space. But this fixed standard is utterly incompatible with development. All sects, in the true sense of the word, have developed away from this standard. All "sectarianism," in the true sense of the word, is nothing but a development, which has introduced a new doctrine not conformed to this standard."—*True Catholic*.

The passage here quoted, forms the conclusion of an article on "Sectarianism," in the April number of the *True Catholic*, (a most respectable Episcopal Magazine published in Baltimore,) which winds up with a short friendly notice of "what has been called the Mercersburg School." We use it as a convenient occasion, for fixing attention on the true force of the question to which it refers.

What is *historical* development? Not fact added to fact, or thought to thought, in an outward way. Still less movement from one position to another wholly new and different. But growth, evolution from within, organic expansion. All *life* im-

plies such movement. History has no other sense. It is the revelation of an idea, or spiritual fact, in *time*; the very form, in which the original *wholeness* of such a fact is brought to pass, the only form in which it *can* come to pass. So in the case of the single man. So in the case of every nation. And shall we then hold the Church, the inmost sense of man's life, to be a dead outward *traditum*? God forbid. It is historical; not because it is the same thing forever, like a mountain or a sea; that would be the very opposite of history; but because it is the power of a divine fact, which is forever growing itself more and more into the consciousness, the interior life of the world, (a process that implies new forms and stages of its apprehension continually,) and which can never be complete till the whole thinking and working of humanity shall appear transfused with its glorious reconstructive power; something, God knows, to which even the Church itself, in its best and palmiest state, has never yet been able to attain.

What do the friends of Christianity mean, when they deny development. Can they deny *change*? Not surely without the derision of all history itself. The Church of the fourth century is *not* one in form with that of the first; the Church of the sixteenth century again is different from both. Rome pretends the contrary, in her own favor. But the pretense is monstrous. What Protestant denomination, however, can carry through any similar plea? Is modern Presbyterianism identical with past Christianity, in all ages before the Reformation or in *any*? Is modern Methodism? Is modern Episcopacy? All intelligent and candid men know the contrary, and are coming to confess it more and more. And what are we to say then of such change? Must it all be set down as apostacy and corruption? Let those shoulder this dread alternative who see proper to do so. We gladly embrace, for our part, (as the only escape from it,) the idea of organic development, by which, through all changes, we are allowed to believe the Church, *one*, holy, catholic and apostolical, from the beginning onward to the last day.

Such development requires no "infallible earthly head," for its direction and conduct; just as little as a living oak needs to be built up by line and compass. An outward authority of this



sort, supposed to supersede the free working of the intelligence and will of the Church itself, would be the source of petrification and stagnation only, not of development. This implies freedom, ethical activity, life poised upon itself as a principle and centre. It is just the stability system, which in every shape turns into mechanism and leads to popery.

Christianity, it is true, has its "fixed standard" in the Bible. But the standard is not itself Christianity, the thing it is to try and measure. *That* is a divine fact, from Christ onward, out of the Bible and beyond it. The Bible is its norm. But what then? Must it be stationary, to be normal? All life has its fixed norm, which, however, embraces it not as something fixed and at rest, but as a fact in motion, the succession of different states, and stages in time. Does the development of a plant, carry it "beyond its fixed standard"? The Bible is the fixed standard of Christianity, not as the whole depth and compass of its sense may be supposed to have been at hand in the consciousness of the Church from the beginning; for this has not been the case, and is very far from being the case even now; but as furnishing the divine mirror by which this sense is to be tried and recognized as true, through all stages of its growth into the actual life of humanity by the Church. The piety of a child is very different from that of a full grown man; and yet the Bible is the *fixed* standard of the entire *movement*, by which the first gradually ripens into the second.

"What has become of Revelation?" *Can* a revelation, we ask in return, be really in the world as a *mere* outward authority, be it living pope or dead book of whatever name; but to be so in any real sense *must* it not, along with the letter, enter into the actual consciousness of the world also, the very process of its inward being, as "spirit and life"? And how is this to be effected save in a *human* way, or through a mighty process of history, by which ages shall be required to evolve into full apprehension and power, the vast interior fulness of the Christian principle, the "great and wide sea" of truth that lies before us in the Bible? Surely to be *historical* at all, Christianity must be in the world under the form of history, which itself implies organic life and growth, and not with the form simply of Pompey's Pillar or the Pyramids.

N.

ART. XXXVII.—ADDRESS TO THE SUFFOLK NORTH ASSOCIATION OF CONGREGATIONAL MINISTERS, *with Sermons on the Rule of Faith, the Inspiration of the Scriptures, and the Church*, by J. P. Lesley, Minister of the First Evangelical Church, Milton, Mass. 1849. Crosby & Nichols, 111, Washington st., Boston.

THIS Address is valuable as an indication of the true spirit of the reigning Puritan orthodoxy. The Author has been hardly dealt with. He is an injured man. His rights as an individual and a Christian, have been trampled under foot. And in this regard, his energetic protest has significance and weight, both against the Presbytery of Philadelphia, that withdrew his license, and the Suffolk North Association of Congregational Ministers, that refused to grant him even an examination *de novo*. The whole proceeding was an act of tyranny.

Although we are not willing to endorse all Mr. Lesley's opinions, and are widely separated from him in our views of the church and church power, yet, as receiving great wrong, we sympathize with him, and are free to confess that we admire his sincerity and manly independence.

The ostensible reasons for the course pursued by these ecclesiastical bodies were not based on immorality, or unfitness, or contumacy, but on doctrinal differences concerning the theory of Inspiration and the relation of Science to Revelation. But the real "head and front of his offending" lay, no doubt, in his enlarged and liberal spirit, and his resolution not to be bound by dead tradition.

To preserve due harmony between Freedom and Authority is an exceedingly difficult problem in every sphere. But it seems to be more so in the Church than in the Family, or in the State. That She, holy and catholic, is possessed of divine authority, which cannot be resisted without sin, admits of no question: that this authority may be grossly abused to the destruction of individual liberty is also clear. That the Individual has rights to be sacredly respected, and may exercise his private judgment in stout resistance of the abuse of power, we are not disposed to deny: but, on the other hand, the lawless setting up of particular pri-

vate judgment in defiance of the Universal Church is manifestly schismatical, sectarian, and as much to be hated as prelatical despotism itself. And this is the character of the so highly belauded Private Judgment, which, according to the Puritan Recorder, makes it right for any "Tom, Dick, or Harry" to manufacture a religion of his own fresh from the Bible, just as though the naked letter of the Bible, and not the Person of our Lord and Saviour, Jesus Christ, were the principle of Christianity, just as though all past history were a lie, and the Church hitherto a complete failure.

And here, as everywhere, extremes meet. True Freedom holds only in the element of Authority. The extreme of the one runs over into the extreme of the other; the wrong use of Private Judgment into the wrong use of Power. In short, Private Judgment, in the common sense, is at bottom tyrannical. As directed against churchly ideas, it is loud and vehement enough, in behalf of the Individual; grants him the broadest license; asserts the perfect right of the most obscure and ignorant Thomas, Richard, or Henry to erect his standard boldly in the face of the whole Christian world; boasts continually of the sufficiency of the pure Bible, untrammelled by tradition; and makes common cause with every infidel Ronge, and every renegade monk, who, from the vilest motives, may heap up slanders against his Spiritual Mother. But, like that Charity, which, while it sheds tears over the real, or imaginary woes of some antipodal heathen tribe, lets Want stand vainly pleading at its own door, this Private Judgment is bounded by lines of longitude and latitude. It is private only as opposed to something without; for let a truly independent thinker make his appearance in its midst, one, who puts in practice fearlessly this acknowledged right of judging for himself by the Scriptures, and behold the result—martyrdom, to all intents and purposes! The case of Mr. Lesley affords a very striking illustration. A young man of unblemished moral character, pious, sincere, earnest, gifted with eminent talents, a ripe scholar, trained in the Theological School of Princeton, well versed in Natural science, his manners polished, and his views enlarged by extensive travel and intercourse with men, because he dares to differ in some few

points, and these non-essential, from the received, stereotyped tradition, has his good name blasted by vague, intangible whispers in secret, and in public by the mysterious insinuations of the religious newspapers, which, with their accustomed magnanimity, refuse to publish any explanations or defence. O Shame, where is thy blush? O Private Judgment, where thy boasted tolerance? where thy contempt of tradition? Strange, that men, who advocate private judgment so strenuously in theory, should deny it thus in practice! Strange, that men, who disclaim all tradition should be thus slavishly bound by it! Strange, that men, who express an utter abhorrence of the tyrannical use of power should yet prove tyrants themselves. But then, it is so natural for us to see the mote in our brother's eye, whilst we forget the beam in our own.

The greatest insult that can possibly be offered to the reigning orthodoxy is to maintain that there can be anything *new* in Theology. And here was Mr. Lesley's error. It starts back horror-struck from the idea of progress. All the metes and boundaries of Belief are mapped out and settled forever. Doctrine has received its last finishing touch. Not an iota can be added; not an iota taken away. Our tradition is *the* tradition. All forms of thinking must come rigidly up to our measure, must lie down on our Procrustean bed. All churches, Episcopal, Reformed, Lutheran, Roman Catholic, Greek, and Nestorian, must eventually be swallowed up in ours, which, being normal and pure, shall continue fixedly the same on to the Millennium, and still further. This is the prevailing consciousness, and wo to that man, who ventures to confront it! He is regarded with distrust from Maine to Louisiana. The stigma of heresy is fastened on him immediately. It is breathed about quietly from mouth to mouth, and slaughters his reputation like an invisible sword. Private Judgment condemns him, and the aggregate Private Judgment of all Puritanism, in this direction, is a Tyrant more awful than the Holy Father himself in the days of his proudest glory. That "fatal imposture and force of names falsely applied," by which evil is called good, and good evil, is brought to bear against him with tremendous effect. Germanism and Popery, that "word of fear," that bugbear, so like the ghost, or monster,



seen by the timid cowboy in the dusky wood! are the favorite terms. In them is included all imaginable wickedness. Far better were it for a theological candidate to be guilty of open crime, than to be so unfortunate as to see the least good in either. And whoever venerates the Church as the Body of Christ, and upholds the idea of progress in Christian life and doctrine, must expect to be considered as incurably tainted, and receive one or the other of these dreaded names. And then, not Piety can shield him, nor Innocence save him. He is subjected with prompt severity to the ecclesiastical rack, and must succumb, or be excommunicated. Noble young men, not a few, have suffered from the workings of this Inquisitorial Engine.

The real cause of this crying evil seems to be in a departure from the ancient faith of Christendom. Doctrine, in a certain fixed traditional form, is foisted in as the principle of Christianity, in the room and stead of the Person of our adorable Saviour. His living presence in his Body the Church is not recognized. Hence tradition is dead and mechanical. Hence spring all the disorders, which vex and divide the Christian world. For, if our faith were strong in the living power of Christ within, in his promises to be with us *always* to the end of world, in the energy of the Holy Spirit, there would be no cowardly shrinking as though every change brought destruction along with it. The power of the Christian life, both in the individual and in the body, would be rested on as fully capable of resisting damnable heresy, just as the life of the tiny polyp, in tropic seas, is capable of resisting and even gathering nourishment from waves that batter down the hardest rocks. Popery would then be honestly encountered and answered, not anathematized. Germanism would be studied and understood, not met with blind, wholesale condemnation. All departments of Art and Science, and Common Life would be subjected to, and filled with Christianity, and not stand widely asunder from it as they now do. In one word, Authority and Freedom would be both universal.

But as long as the faith of the ancient Church, as embodied in the Creed, and devoutly acknowledged by the Reformers, and incorporated in their symbolical books, is suffered like some Phidian sculpture, to lie buried in the dust of ages and forgotten, we need not hope for any cure. The law of dissolution must do its work. The organism that ceases to grow must cease to live. Nature is inexorable. Though it harden to stone, yet like an



Alpine glacier, it will be compelled to slide slowly down over the edge of the precipice. And the reigning orthodoxy has unconsciously thus slidden, by the weight of its icebound tradition, from the ground of its own symbols, and must slide much further, unless God in his mercy prevent.

We are sorry that Mr. Lesley, in the defence of his lawful rights, has been driven into absolute independency. The blame lies not on him, but on those who did the unchristian act. Yet such isolation cannot be pleasant. In the heart of every believer there exists a strong yearning for communion with the Universal Church—that Church, which has lived in history from the beginning. Separation from her is painful. It carries with it a sense of contradiction. If She is now, She has ever been, since the Incarnation of her Lord. And if the power of her life be worth anything, it ought to be strong enough to bind men together with closer ties than those found either in the Family, or in the State. In Christ Jesus, all are *one*, not merely by virtue of an invisible unity, for the spirit of unity ever by its own law seeks to make itself actual, and, rather than continue as an abstract notion, will overlook much that is imperfect. Our Blessed Lord obeyed Scribes and Pharisees, because they sat in Moses' seat. If we are willing to be as tolerant as He, there is no necessity for complete isolation.

T. C. P.

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ART. XXXVIII.—MANUAL OF ANCIENT GEOGRAPHY AND HISTORY, by *Wilhelm Pütz*, principal tutor at the Gymnasium of Düren. Translated from the German. Edited by the Rev. *Thomas Kerchever Arnold*, M. A., Rector of Lyndon, and late Fellow of Trin. Col. Cam. Revised and corrected from the London edition. New York: D. Appleton & Co. Philadelphia: G. S. Appleton. 1849.

It is difficult for an author to render a manual of universal history at the same time concise and attractive. The ground to be gone over is so extensive and his time so limited, that he cannot describe it in all its parts. He must deal in generalities. He cannot enter into details. Writers of this class, too, it must be said, have generally not had a proper apprehension of the nature of his-

tory, and on that account, their books are dryer than they should be. A nation, they are aware, may have its growth and decline, but of an onward improving march in the universal life of mankind, they have no idea. Between successive dynasties and ages, with them, the only connecting chain is chronology. As a manual of ancient history, this work is in advance of any thing that has preceded it. It does not, to be sure, enter ostensively into the philosophy of history, but from its judicious and systematic arrangement, it has a strong bearing that way. It suggests, at any rate, and leaves room for the teacher to philosophize. Of every country, in the first place, it gives the prominent geographical features, briefly, but graphically delineated, and then are recorded its historical transactions. If no other benefit were derived in this way, than the transporting in imagination of the student, back amid the transactions to be described, by making him familiar, in the first place, with the countries, this method would be preferred; but it is also the most natural and synthetic. From the situation and natural advantages of a country, the pursuits of its people receive always, more or less, their peculiar bent; and by the character of its scenery, whether sombre or cheerful, whether plain or romantic, whether abounding in deserts, interspersed with lakes, or set off with mountains, their own characters and dispositions, especially in early times, are very much modified and influenced.

Another peculiar trait of this volume is, the introduction, at the close of the historical account of each country, of a paragraph descriptive of its Literature and Fine Arts. As these are always intimately connected with the religion of a nation, and are, in fact, its highest efflorescence, they are the best criteria of its civilization and advancement. They tell us much of its deepest thoughts, its sublimest imaginings. Not only from the literature and music of a people, can we judge of their peculiar tastes and dispositions. From their sculpture, painting, and architecture, moreover, those mute sources of history, is spoken to us a language deep and even more graphically descriptive of their characters than that of words.

This manual, we believe, is well adapted to supply a pressing want in our schools and colleges. Though necessarily concise, it is still sufficiently attractive and interesting. It contains much in little space judiciously arranged, and, without doubt, is the best elementary hand-book of ancient history that has yet been published.

W. M. N.